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CHRISTIAN WORK FOR THE COMMUNITY

THE CHINESE RECORDER

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VOL. XLVI.

SEPTEMBER, 1915.

No. 9

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I have used Valentine's Meat-Juice with most gratifying results in several cases.

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I use it daily in hospital and private practice, and feel that I cannot recommend it too highly

WALTER R. LAMBETH,

Surgeon-in-Charge, Soochow Hospital.

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CAUSES DIGESTION OF THE FOOD.



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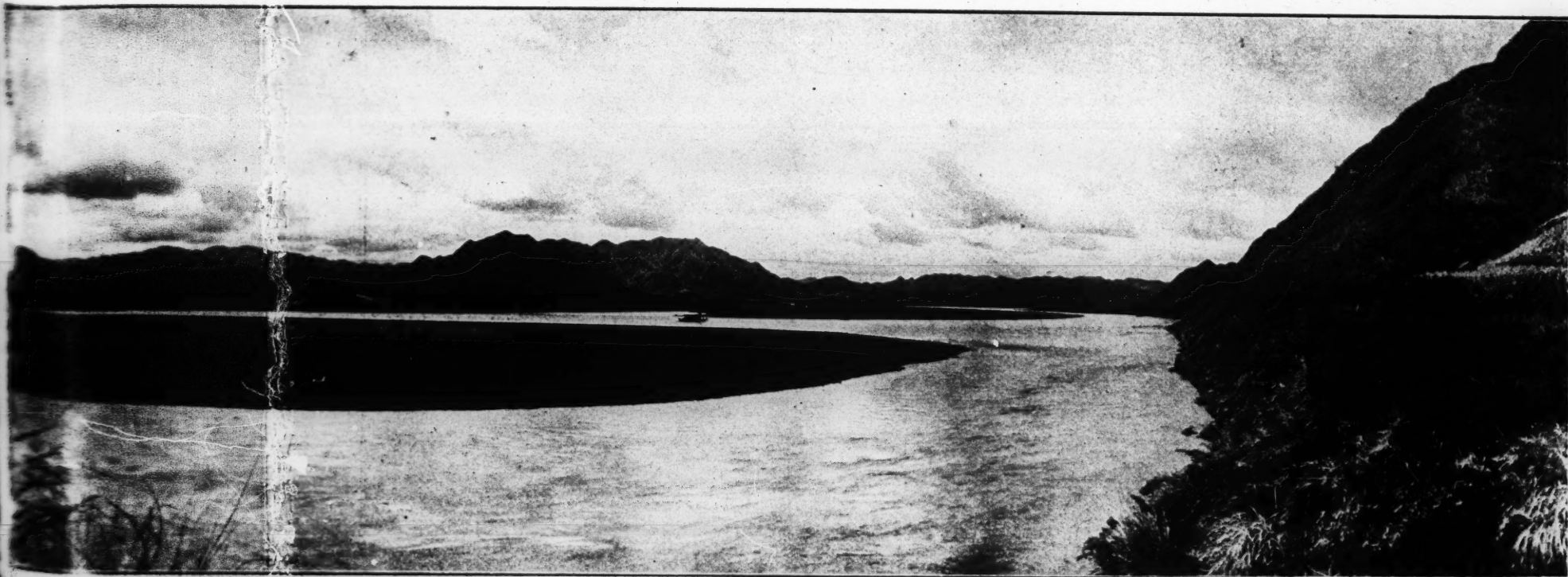
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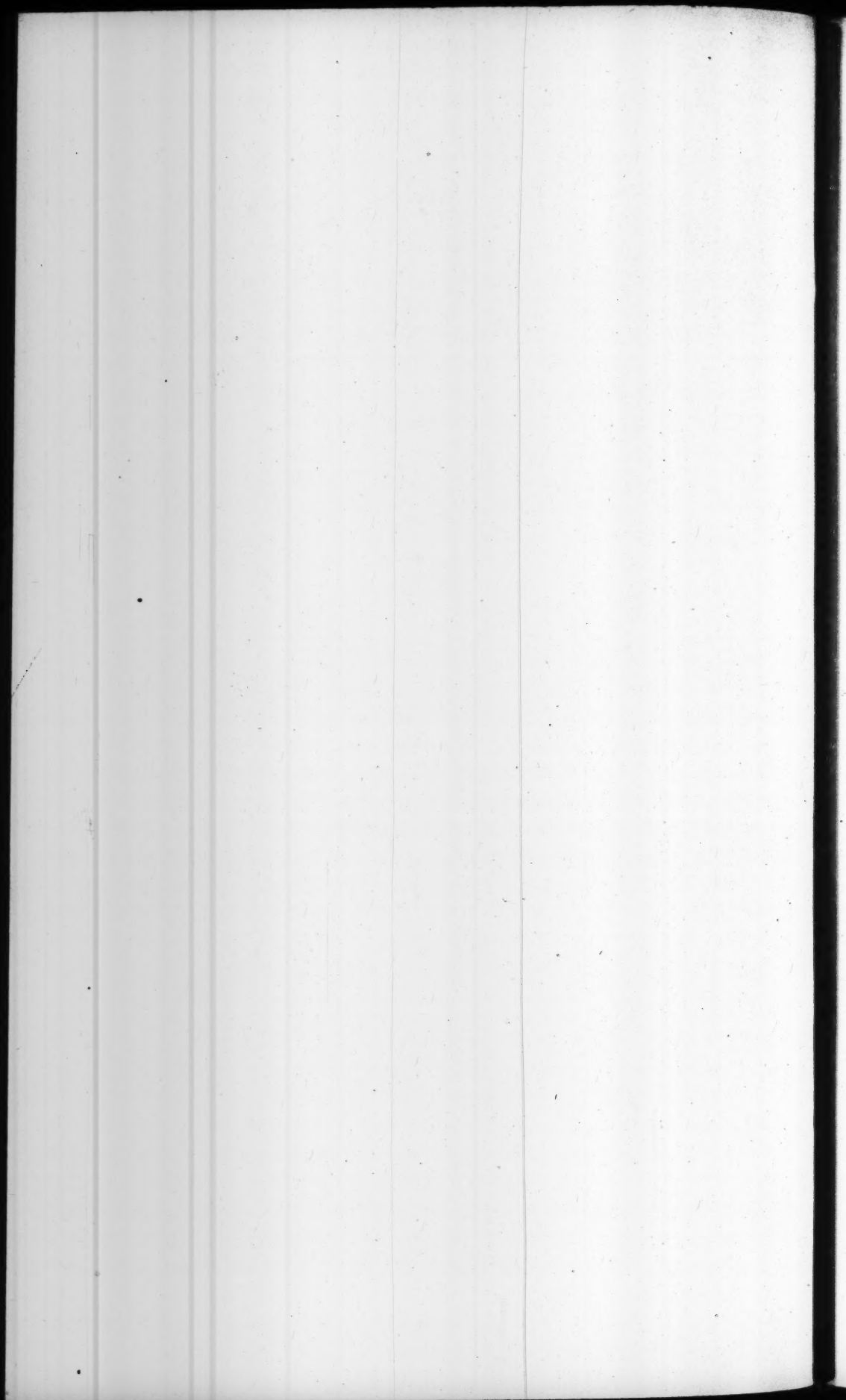
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VOL. XLVI

SEPTEMBER, 1915

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Editorial

Christian Work for the Community.

It is fortunate that we are able to give prominence to the subject of Christian Social Service at the time when most missionaries will be giving special thought to their plans for the coming winter's work. We hope that the four leading articles published in this issue will assist in the creation of a proper Christian-Social viewpoint. The need for a more comprehensive exhibition of the altruistic elements of Christianity is pressing. Much has already been done by the Chinese along philanthropic lines and many attempts to meet present-day needs in regard to social service have already been put forth by the missionary body, but there is need for a forward movement which will show by its comprehensive planning that not only is the problem understood as never before but that there is a settled determination to make adequate preparation to solve it.

Dr. Fenn, under the head of "Mission Sociology", indicates some ways in which missionaries are responsible for meeting the multitudinous social needs all too apparent everywhere.

Mr. Karl Remer in the article on "The Relation of Christian Missions in China to Practical Sociology", although somewhat theoretical in his treatment of the subject, yet suggests some ways in which the growing "Science of Sociology"

in the West might be applied in China. Those interested may not all be sure that the introduction of Western methods of industry will be as beneficial as Mr. Remer seems to think; none, however, will deny that while the development of Western industries has not been as rapid as had been thought, yet there have already appeared some of the worst features of unchecked industrial development. There is thus created a situation which demands a positive attitude and immediate action on the part of the Christian forces in China.

Mr. John Stewart Burgess approaches the subject of Social Service from the viewpoint of "The Church as a Centre of Religious Culture and of Inspiration for Social Welfare." He endeavors to show that the work of the Church must be planned with more than a few individuals in view and so as to cover all the legitimate and varied needs of a well-rounded life.

In giving us "Some Principles of Social Service", Mr. W. W. Lockwood shows how something practical can be done to carry out the broader ideals of Christian Service without wasting time waiting for the perfection of an elaborate and comprehensive organization. There is material at hand everywhere which can be used at once. There are opportunities already revealed that can be utilized by organizations already in existence. Some practical attempt on the part of Christians to meet the social needs of the community of which they are a part appears, therefore, to be within the reach of all.

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The Modern Keynote.

IN one of his earlier books, "The Next Great Awakening", Dr. Josiah Strong associates the great historical awakenings with the proclamation of some discarded spiritual truth which was adapted to the needs of the time. Justification by faith was the keynote of the Reformation in the Sixteenth Century; Divine Sovereignty was emphasized in the Puritan Revival of the Seventeenth Century; Wesley preached the necessity for the New Birth in the Eighteenth Century; whilst the Nineteenth Century was ushered in by the forceful reminders of the terrors of the law and closed with tender appeals to respond to the gracious offers of God's love. The inference was that to-day the great questions are social, and emphasis ought to be placed upon the social teachings of Jesus. "The Son of Man came not to be ministered unto, but to minister." As an additional reason for heeding our Lord's commands and following His example

we have been reminded in a recent handbook on "Social Problems and the Church's Duty" that there are three steps in the work of social reform: first, "Roll away the stone" (our work); second, "Come forth" (Christ's word of power); and third, "Loose him and let him go" (our work again).

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A Christian Society.

WE do not see anything to prove that people can be saved *en masse* any easier than heretofore. For this reason Christianity must continue to be more or less individualistic. Christians, however, cannot do their best work if they persist in living in a past age—the age when individual work was practically the only form of work possible. That there was a time when Christianity was necessarily exclusively individualistic is sometimes overlooked by those who get impatient because the Church seems to adapt itself but slowly to the modern idea of social responsibility. At that time there were not enough Christians to influence society-at-large. But that time is forever past. There now exists a Christian society which is strong enough to make itself felt far outside of its immediate circle. The strength of the influence for good of the Christian society is slowly coming into the consciousness of Christians, and with it a quickening sense of responsibility for doing something to better the conditions under which men live in this world. With this sense of present responsibility and possible power there is apparent a growing demand for a real Christian unity which, allowing free play for individual freedom, will yet enable the Christian society to use all its strength to combat social evils. In China the Christian society is relatively small yet, owing to the impact of Western ideas, there already exists a desire for social reform which will, if rightly used, give to the Christian community in China an influence beyond its numerical importance. For the present at least, one of the most effective ways to win individual Chinese is to show that Christianity makes men interested in their fellows to the extent of putting forth effort to improve a bad environment.

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Some Pertinent Suggestions.

IT is not always easy to admit that there are conditions that one touches every day which should have the principles of Christian Sociology applied to them at once. Dr. Fenn, however, indicates some well-known needs which are often overlooked.

He refers first to the need of more general provision for the insane; to not only wisely restrain them but to put them under better conditions which would make a change for the benefit of themselves and all concerned. Then, too, more emphasis should be laid upon the necessity of industrial training as a means of inculcating a general spirit of independence. But Dr. Fenn is still more practical in his treatment of the question of a living support for our Chinese associates and a living wage for missionaries' servants. With regard to servants, careful study is needed in order to find out what is a fair living wage. Chinese standards, which are born somewhat of necessity and have resulted in a low grade of living, should no longer be the final factor in this question. Our responsibility in this regard has not been met until we have made it possible, as Dr. Fenn suggests, for those who spend so large a part of their lives in our homes, to be honest. Failure to be fair at this point will neutralize many fine deliveries on the beauty of social service and spoil many excellent plans to meet our social obligations. For both these groups we have, as missionaries, special responsibilities.

Mr. Remer suggests also that the missionary body should make an effective protest against child labor by not allowing the employment of such in connection with mission work. We have been inclined by reasons of (to quote Dr. Fenn again) "resignations to the apparently inevitable" to let this and similar conditions alone; but the time is upon us when our counsels to reform—which are not lacking—should be backed up by refusal to conform to existing social evils, a point at which it is all too easy to fail.

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**Chinese Social Service
Agencies.**

IN connection with Mr. Lockwood's statement that "*we should know the facts*" it will be of interest to refer to an article by the late Rev. David Hill, on "The Charities of Central China", which appeared in *The Messenger* for 1893—July to August issues. He had wide acquaintance with the charitable institutions in the triad of cities situated on the River Yangtze: Hankow, Hanyang, and Wuchang. Referring to the fact that in the one city of Hankow there were thirty such institutions, he wrote:—"This fact demonstrates incontrovertibly to my own mind the need there must be for charitable relief of present distress, for if, amongst a people

so practical yet so poor, so shrewd and so economical, funds can annually be found in one city to the amount of some £8,000 sterling for benevolent purposes, we may take it for granted that there is more than a corresponding need to provoke it". Mr. Hill was not oblivious to the fact that the charitable work he describes, as well as the work done in connection with the Rice Kitchens, the Fire Engine, the preaching of the Sacred Edict, the practice of vaccination, the distribution of coal and candles, the provision for widows, aged and orphans, were good works to win rather than to accompany salvation. At the same time he realized that many a life had been saved, many a sickness healed and many a tear dried by heathen charities, and he also felt that there should be some connection between our great missionary societies and the native agencies referred to. It is very comforting to make a comparison in the amount of altruistic work carried on twenty or thirty years ago by missionary societies with that now being attempted.

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Social Purity. THE question of social purity is just mentioned in passing in one of the articles published in this issue, yet herein is one of the most pressing needs of the social propaganda. The evils concerned therein combine to make one of the most insidious influences arrayed against Christianity in China. As far as we know, no organized effort has been made in China to cope with these deadly evils: this, too, in spite of a growing knowledge that the evils which so easily appear in large centres and schools are on the increase.

About seven years ago Dr. W. A. Tatchell of Hankow was led to prepare "A Private Letter to Boys," for which applications were made for over 25,000 copies. Stirring appeals for help to combat this evil were sent in. At that time it was suggested that a League be formed to promote social purity. Dr. Mott, after some correspondence, interviewed the Board of the Wesleyan Methodist Missionary Society with a view to having Dr. Tatchell set apart to undertake this work; but the Board could not act on the suggestion. There up to the present the matter rests. It is very encouraging, therefore, to be able to draw attention to six books which are reviewed in the Book Table this month and which attempt, some indirectly, some directly, to meet the need of instruction along this line. But the matter should not stop with the publication of these or other

excellent books. The situation should be studied constructively. Proper instruction along these lines should be made a most definite part of the social hygienic propaganda. We believe that education against these evils is primarily a task which should fall upon parents, but unfortunately in China the parents who can meet this obligation are practically non-existent. To wait until they can do so is to allow the evil to make fearful headway. Books, such as those reviewed, which treat of the problems of life in a chaste way, should be put into the hands of teachers in all schools, and, into the hands of all pupils.

Then something more should be done to follow up Dr. Tatchell's idea of a Purity League. To wait longer is simply to allow an increase in the extent of the evil to be combated and the difficulties of successfully coping with it.

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**Wanted—A High-
Class Magazine.**

FROM several quarters suggestions have been made with regard to the need for a periodical, in the Chinese language, specially intended to expound Christianity to the more thoughtful people of China, and to serve as a Review of philosophical and general literature. Though there are a number of Chinese weeklies and monthlies, issued under Christian auspices, it is felt by some that another magazine, of a higher type, dealing wisely and generously with religion, philosophy and literature, would find a ready sale. This idea has found much favour in Japan, and an attempt is being made to issue such an one. Whether, in China, any of the existing magazines could be made to meet the need, or, whether, by combining one or two, the case could be met, is a moot question. The existing ones appeal for the most part to the general readers, the student classes, or the Sunday Schools, and kindred institutions. Very little is being done to cater for the most enlightened and thoughtful classes. The Chinese are more sympathetic than ever towards Christianity, and the large numbers of the educated and official classes which, within recent years, have embraced the Christian faith, seems to indicate that there is a fertile field but little cultivated. If a magazine of this type is to be started, it should represent all schools impartially, and be written in the best style of current literature, which all reading men would welcome and appreciate. We would be glad to open our columns to a discussion on this matter.

"Swanwick," and
Christian Literature.

IN a resumé of the action taken at Swanwick (England) by the Laymen's Missionary Movement, we note that special attention was given to the growing needs of literature work in the Mission Fields. Dr. Ritson's paper revealed an amazing lack of interest at the Home end, and an ever-growing opportunity on the fields. One striking feature of the statement is that many of the Societies contribute nothing towards this branch of Christian propaganda, and the few that do contribute do so sparingly. An appeal was made at the Conference to all the Missionary Societies to allocate a definite amount of money annually for this work, the figure mentioned being the low one of ONE PER CENT of all the grants made by each Society towards the work in each Field. On the policy that "half a loaf is better than no bread," this is a welcome move in the right direction, but one per cent is only a crumb from the loaf. At a time like this, when all Missionary workers are making greater demands for literature in Chinese, it appears that the only wise and right course for the Home Boards to adopt is to give themselves to hard thinking as to how they can best assist their representatives on the foreign field to secure what they so sorely need as necessary adjuncts to their great tasks, and to make this an integral branch of their endeavours. The majority of missionaries are not burdened with an undue proportion of "filthy lucre," and they cannot possibly afford to meet the need unless and until the Home authorities come to their assistance, which should be definitely planned and wisely arranged to that end. We have recently seen some charts which indicate all too clearly that the great majority of the Boards do not give a moment's thought to this need, and the provision made to supply their workers abroad with "munitions of war," without which no victory can be complete, is altogether inadequate, and, in most cases, non-existent. The fault lies at the home end, for the missionaries in China are practically unanimous and persistent in desiring to use this strong arm of the service, and fail to do so only because their Home Boards fail them. The representatives on the field should not give the authorities at the home end rest day nor night until they have driven into the consciousness of the controllers of funds the absolute need, which ever grows, for financial support to carry out their desire adequately, and to assist those organizations which have provided the literature without much cost to the Missionary Boards themselves. The ship cannot sail smoothly if this oar is ignored or broken.

The Promotion of Intercession.

"Again I say unto you, that, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven."

THE STATION PRAYER MEETING.

The weekly meeting for united intercession should be one of the greatest spiritual assets of every mission station. It may be the dynamo that furnishes the power for the whole mission plant. It does indeed offer an exceptional opportunity for missionaries "to pool their prayers" and claim our Lord's promise "it shall be done."

May the following testimony of the wonder-working power of God in answer to *united, believing intercession* stimulate the missionaries in every mission station to a more faithful practice of mutual intercession. "We have many forms of Christian work in our mission Station, most of them for people who are already Christians. The most direct attack made upon non-Christians during the past months has been through a little Sunday-School started as a forlorn hope for street children last February. From the first our small enterprise seemed peculiarly blessed, and we found we were working not among the poor and ignorant as we supposed, but among the scholars of the government schools. Though our meetings increased in interest *we did not come into real power* until after a certain mission prayer-meeting last spring at which we had presented to us the claims of intercession to a place in our work. We gained a new vision of our privileges and opportunities as Christian workers as a result of that meeting and *began to pool our prayers and make common requests of God for the success of our efforts*. Since then many wonderful things have happened to our Sunday school. I should like to mention one. Eight weeks ago a government school teacher dropped into our Sunday afternoon meeting. He came three Sundays in succession. The fourth Sunday he brought his entire School of thirty boys. They have come every Sunday since, and in the weekly lesson review have shown a more thorough comprehension of the meaning of the study than our mission day-school students. Result: the teacher himself has become a Christian and asked to join the church

on probation, and his little scholars, all of them from pagan homes, have had two months of Christian training. They have learned some dozen Christian hymns, many of the parables and miracles of Jesus, the Lord's Prayer, the Ten Commandments, and best of all have learned to lift their childish voices in public prayer to their Heavenly Father. Perhaps not the least interesting *result of the practice of intercession by our station* has been *the convincing of a student of philosophy in the station of the efficacy of prayer* and the bringing of him to the conclusion that God is not a niggardly Father who has to be importuned for reluctant gifts, but that He imparts blessings with bewildering profusion, and that His gifts are limited only by the capacity of His children to receive them. That capacity is nothing less than their ability unitedly to desire them, and in the education and expansion of that desire there is no power like intercession."

[In this same station as a result of united intercession and faithful personal work *every* student in the boy's schools became a Christian before the close of school.]

OBJECTS FOR INTERCESSION.

The following objects are suggested for united intercession during September.

I. For the teachers and students in private and government schools who last year came to believe in Jesus Christ: that they may increase in their knowledge of Him, grow in Christian experience, openly confess Him through baptism and begin to serve Him.

II. For the opening of this year's Bible classes for both men and women that there may be a larger enrollment than last year: that trained and efficient teachers may be secured and that many students may come to believe in and accept Jesus Christ as Savior and Lord.

III. For the special evangelistic campaign to be held for government school students in Honan in October.

Contributed Articles

Mission Sociology*

C. H. FENN.

IT was the Word of our Lord Himself, as well as of Moses, that "To love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and to love thy neighbor as thyself," sum up all the law and the Prophets. Hence Theology and Sociology may be fairly called the two Sciences which embrace the whole Duty of man.

I should have said Religion, instead of Theology, but for the fact that Religion denotes the relations themselves, of which Theology is the Science. In a sense it may be said that any adequate Theology also includes Sociology within its scope, for Theology's definition as simply, "The Science of God," is far too narrow; and has exposed the science to the captious criticisms of those, who, while Christians, yet declare that they have no use for Theology or theologians, the one being based upon pure speculation, the other being too neglectful of this earthly life; or declare that Theology belongs strictly to the Old Dispensation, while Christology has taken its place in the New.

Theology, correctly defined, includes not merely such knowledge of God as man may attain, but also the inevitably consequent knowledge of God's relation to his Universe,—especially to Man; Man's relation to God; and the relations between man and man which are most in harmony with such relations with God. The failure to realize this broad scope of Theology, and the confining of the conception of Religion to "man's supersensuous relations" have been largely responsible for the deplorable fact that, for many centuries in the history of the Christian Church, Theology was so distinctly,—even polemically,—dissociated from Sociology, and so exalted above it, that both the study and the practice of Sociology became almost entirely neglected among the leaders in the world's thought; while the practice,—without the study,—was confined

*A paper prepared for the Peking Missionary Society.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

largely to simple homes and humble hearts, where subtle philosophies had not done their destructive work of separating heaven and earth.

It was not strange that efforts for the spiritual welfare of distant lands and heathen nations should languish, along with the realization that "he that says he loves God should love his brother also." The man who loses all sense of responsibility for his near neighbor, in things material, is not likely to retain long a vivid sense of responsibility for a far stranger in things spiritual. The converse is also true, for the awakening of a real, personal, spiritual interest in men,—not the merely academic interest of the philosopher, but the practical, vital interest of the missionary,—is sure to result in the awakening of a personal interest in their physical and mental well-being. Thus it has come about that the missionary revival of the last century,—rather than any system of philosophy or of science,—is responsible for the great revival of interest among Western nations in the Science of Sociology, and its practical application to the life of the world. It is true that the credit for this revival has been claimed by the advocates of many a philosophy, with fervid denunciations of the Church for its unwillingness to fall in line. Undoubtedly the Church has declined "to fall in line" with many of the sociological "movements" and "fads" of the last few decades; and no one will claim that she has invariably been the leader in every wise project for social uplift; nevertheless, the thing at which the Church has most frequently balked has not been the effort to serve and save humanity, but the vain attempt to do so by the deliberate divorce of Religion from Sociology, the exaltation of the "enthusiasm of humanity" above the enthusiasm of divinity,—if I may use the term to express the enthusiastic desire to lift one's fellow men, not merely out of their sickness but out of their sin, not merely to cleanness and comfort but to Christ and conversion. The missionary revival in the Church has once more exalted the Kingdom of God and His righteousness to the first place in man's thought, and made clear the fact that His "righteousness" includes loving-kindness and tender mercy, as well as justice and truthfulness between man and man; but it believes that the only effective loving-kindness and tender mercy, the only permanent establishment of justice and truthfulness, must come through the bringing of sinful man *first* into a right relation to a holy God, through the redemption which

is in Christ Jesus; when, having become a new creature, he will love the things for which he formerly cared nothing, and hate the things to which he was formerly devoted. The history of the world affords most abundant evidence that, apart from Christianity and the Christian Church, there has been so little disposition to promote altruistic movements for the elevation of all classes of society, as to mark this disposition as one of the most distinctive and prominent historical fruits of the coming of Christ into the world. Apart from Christianity, such movements have been infrequent, sporadic, and almost invariably marred by a very large element of self-seeking.

Whether or not it be true, as often alleged, that the missionary motive of to-day is very different from that of fifty to a hundred years ago, and aims at the training of alien races for the proper use of this life as the best preparation for the life to come and the greatest benefit to the world in general, rather than at the salvation of perishing heathen, it is certainly true that the missionary, fully as much as any other man,—if not more than any other,—is so profoundly interested in the well-being of the people to whom he has been sent, that it is the chief interest of his life; and he knows well that to attempt to live an isolated life, simply coming in contact with the people on stated occasions, for the public proclamation of the Gospel, will neither result in the salvation of the largest number of them, nor in the favorable exhibition of many of the unique advantages of Christianity. Upon the missionary, par excellence, devolves the duty of manifesting forth the social virtues for which the religion which he proclaims and represents is pre-eminent, that men may see, without any shadow of doubt, that the Christian variety of "godliness," more than any other, "is profitable for the life which now is," as well as "for that which is to come."

Now there are two leading ways in which this result may be effected; the first by means of the organized institutions of social service; the second by the incessant personal maintenance of ideal social relations with all classes in the community. Last year our Association had the privilege of listening to a very enlightening paper upon the forms of social service already undertaken in this city, by one or another agency, on behalf of one or another of the needy classes, with valuable suggestions as to many openings for missionary effort, in these and other directions. It is not the intention of the present writer to

retrace the ground covered in that discussion, but rather to note one or two of the increasingly imperative needs of Peking, in the way of Christian institutions; and then to give fuller attention to the other side of Mission Sociology, that of personal relationships.

We have our numerous Chapels, to reach the non-Christian community through the constant proclamation of the Gospel, well scattered over the entire city; and we have our Churches, an easy step from the Chapels, where the earnest enquirer, losing the timidity of his former suspicion, or the repulsion of his former contempt, is introduced to Christian society, as well as to the deeper truths of the Christian faith. We have our Hospitals and Dispensaries, for the skilful treatment of Christian and non-Christian in matters pertaining to the body; and we have our Schools and Colleges, ranging from the Kindergarten to the College of Medicine or Theology, for the intellectual training of the future leaders of Church and Society;—and, we hope, for their spiritual training as well. We have a decidedly attractive Orphan Asylum in the north city—now established by the Missions, yet in sympathy with them, open to them, and seeking their aid,—to care for the homeless boys and girls; and we have had for years a most successful Old Ladies' Home, commanding the sympathy and support of the entire foreign community, to such an extent as to render probable the early establishment of an Old Men's Home,—or should I say an Old Gentlemen's Home?—the two together to provide for the homeless aged of our city. On all of these may truthfully be written, "WELL DONE."

Yet there is another class of the needy;—one may even say the most utterly needy of all in the community, for which no provision has yet been made, as we are made to realize most sadly at least once in every few months. We have no place for the INSANE, for their cure or for their confinement, though they are by no means few, either in the general community or in the Christian Church. Two recent experiences of the present writer have impressed him profoundly with this need. A few months ago, a sound of incessant muttering drew me to my front door, where I discovered, kneeling on the front porch, with eyes closed, a young man recently baptized, praying over and over for the forgiveness of his sins. I spoke to him, but he paid no attention. I finally shook him by the shoulder, when he opened his eyes and gazed vacantly into my face, talking incoherently. Friends came and took him away; and

his father, for a long period, had to give up working for their daily bread in order to keep close watch over this young man, who was gentle one day, wild the next, wandered away and was gone for several days, or came back wearing nothing but a shirt, after entering the city gate just before it closed, in the winter time. A menace to his friends and to the community, and likely at any time to end his own life in some terrible manner, yet possibly a quite curable case; what shall we do with such as he?

A member of our special class in the Theological School, not a brilliant scholar, but one of the most enthusiastic evangelists, began to act queerly, to talk about persecution by an enemy, and the necessity of at once securing evidence in rebuttal; then suspected his college mates of unfriendly designs. Pronounced insane by the doctor and coaxed over to a place of detention, the next morning, Sunday, he felled his guards, returned to our compound, broke a broom on the windows of the dining hall, then appeared at my door, grasping the two broken sticks in either hand. Hastily disarmed, he started down the street to kill himself, struck at me and at others as we tried to detain him. Carried by force to his old quarters, he had to be guarded for five hours by half a dozen men, finally bound with ropes and improvised strait-jacket, and taken again under the doctor's charge. Once more he broke loose and roamed the city for a day, and his terrified guards refused to serve longer. He is now closely confined in prepared quarters, where a considerable guard must be maintained. His only near relative, his mother, is an inmate of an Old Ladies' Home in Tientsin, and can do nothing for him. What can we do for the wise treatment and cure, or for the restraining care, under the best conditions, of such a case? Those attentions which, in an institution for the insane, are both simple and effective, are neither simple nor effective under the conditions to which we are at present limited. Hundreds of cases of insanity of all grades are being treated in the Kerr Hospital for the Insane, in Canton, to the profound relief and thankfulness of all concerned. It is questionable if the need is greater in Canton than in Peking. Possibly Mission Boards are unwilling or unable to consent to the use of missionary funds for such a purpose; but, with the only Chinese effort in this direction a travesty on the name, according to Mr. Burgess's recent paper, does it not seem as if one of the first uses of the

Rockefeller Fund, to be spent for the well-being of China, should be the establishment of a first class Hospital for the Insane, in the capital of this great nation? As a mere layman in such matters, I do not venture any more definite suggestions, simply expressing the hope that the doctors who are working so enthusiastically for the success of our fine Union,—and other Hospitals, will give this great need a most serious consideration.

The second imperative need is one which is brought home to our attention, in innumerable ways, almost every day of our lives, and more especially since the Revolution, the need of assisting to an honest livelihood all those who are members of the Christian Church, and, incidentally, many others. While the experiences of the several Missions are not all alike, yet it is probably true of any church among us that from fifty to eighty percent of our Chinese Christians are able to do little or nothing more than make both ends meet, while a very considerable percentage, either from lack of training, or lack of employment, are unable to do even that. It is evident that such people cannot make adequate provision for the education of their children, not to mention the cultivation of their own minds by means of current books and papers. Therefore they are provided with schooling for their children by the Missions, at a fraction of the actual cost, even that fraction being remitted, or provided for in so-called "Scholarships," in some Missions, to a large number of the students, even books, clothing and travel being freely given. These students, as a result, are apt to look upon themselves as the favored and deserving wards of the Mission; and, as they grow to maturity, often think that nothing is too good to them; Mission money and Mission property need not be preserved or economized, as "there is plenty more where this came from"; Mission policies and Mission institutions may be criticized ad libitum: Mission salaries, for such men as THEY have become on graduation, are simply beggarly; and no sense of gratitude binds them to the service of the Mission which has provided everything for them;—in many cases even a signed, witnessed and guaranteed bond is unequal to the strain. I am not speaking of all; but far too infrequently does one see these young people possessed of a high and holy purpose,—whatever comes,—to "seek first the Kingdom of God and His righteousness." I do not find myself able to throw off responsibility for such conditions by attributing them all to "an inherent defect

in the Chinese character", or calling them "the result of the upheavals and evolutions of the last decade or so", and the growing "national consciousness." They are not peculiarly Chinese, and they manifested themselves unmistakably before this national consciousness was ever awakened. Indeed such an awakening consciousness should have had the opposite effect, cultivating a spirit of independence, rather than the opposite. I assuredly believe that we have enervated our young people by providing them with so much; always tuition, often board, sometimes everything else; not always, it is to be feared, entirely apart from the competitive idea, which has become the curse of the richly endowed Theological Colleges of America, where students, who might for other reasons have gone elsewhere, are offered such financial inducements as will make life one degree easier for them. Life is made one degree easier, and the standard of manhood too frequently one or more degrees lower. I am not aiming at any man or mission: probably I have been as guilty as any, nor am I saying that we have been without excuse, for we are up against a most difficult proposition. With the conditions of poverty as I have just described them, and among a people the long finger-nails of whose educated classes have so long borne disgusting witness to their belief in the indignity of labor: it seemed to most of our predecessors, as it has seemed to most of us, inevitably necessary that everything should be given, and no menial service asked in return, if we would have any young people to train for Christian leadership. Yet it has been at the risk of defeating the very object at which we aimed, preparation for leadership, through failure to train in independence. May it not be questioned whether the policy has been calculated even to produce good CHRISTIANS quite apart from fitness for leadership? Of whatever failures to organize and conduct various forms of Social Service the Missions may be accused, certainly in this matter of creature comforts for the rising generation, our fault has been in the direction of doing too much, rather than too little. For many years, I have been inclining more and more strongly to the conviction that, however slow the first steps might have been made by a radically opposite policy, we should to-day have had a stronger, more self-reliant, and self-propagating Church in China, had we required all our students, from the beginning to the end of their courses, to work for most of what they could not pay for,

that is, not only to take care of their own buildings and clothing, but also to earn their own board, by affording them opportunities for industrial training and labor, as every Jewish boy was taught a trade, both that he might be independent and that he might learn the dignity of honest labor. Many a School and College in America, not merely among the negroes and Indians, but among white people, has made for itself a most enviable reputation for its output, because it has always maintained this principle; and the majority of the men who have made their mark in the history of America, had, in whole or in part, to work their own way through College. This industrial training has been a marked feature of the Roman Catholic work in China, and it has been tried very successfully by a number of Protestant Missions, for details of which any persons interested may consult the Report of the Shanghai Centenary Conference of 1907. This Conference passed the following resolutions:—

Resolved:—(a) That this Conference recognizes that the social progress and material well-being of the Christian community are vitally linked with its moral and spiritual progress, and therefore the promotion of wise measures for the industrial development of the Christian community constitutes a legitimate element of mission enterprise; and would strongly urge upon the several Mission Boards the importance of giving such work a recognized place among their agencies in China and of affording it adequate support. (b) That we recommend to all who have charge of Mission schools and colleges that they carefully consider the advisability of establishing industrial departments in connection therewith, both for the educational value of manual training and also in order that Christian students may have the opportunity of earning the cost of their education."

The Presbyterian Mission in Shantung is well pleased with its successful experiment of some years at Yihsien; and our Peking Station is definitely planning for such work at our Boys' Boarding School. The effect of the plan upon scholarship is seen in one School in South China, where 54% of the pupils spend three or more hours daily in earning their own board, and win 75% of the school honors.

The Continuation Conference of 1913 recommended, "That efforts be made to aid Christians to secure means of obtaining a better livelihood; for example by the establishment of industrial schools."

In other countries, especially in Africa and the Philippine Islands, the results accomplished, not merely in training young people in profitable trades, but still more in developing robust character, have been marvelous. Were I writing a paper on Industrial Education, I should attempt many illustrative details; but I am not, so shall forbear, lest I try your patience too severely.

But this great need has forced itself upon us from another direction, since the Revolution of 1911-12, namely, through the distressing situation of the large Manchu element in our population. For many months, following the imperial abdication, the papers were filled with suggestions of schemes to provide this impecunious race with suitable means of livelihood. Great plans for their colonization in Manchuria and Mongolia were broached, and offices actually opened, with full complement of secretaries, for the sole purpose of devising some feasible scheme whereby the Manchus might cease to be the pensioners of the Republican Government and become self-sustaining, at the same time removing them from that great class for whom Satan is said to "find mischief still." Proud of their long record of doing nothing but drawing the bow at a target erected along the outside of the city wall, pauperized as perhaps no other race has ever been by their ability to draw money from the imperial treasury and rice from the imperial granaries, lazy as the man who would not even turn over in bed, utterly ignorant of any honest trade or profession; apparently neither this office, nor the Government which established it, has yet found any plan for making the Manchus profitable to the nation: therefore they continue to receive reduced pensions and irregular doles of rice, on which thousands are eking out a miserable, half-starved existence, and sinking into still more hopeless lassitude. That they can be taught the dignity of labor and the sweetness of independence has been proved in many a case, where opportunity for training, and suitable employment, have been provided by the Missions to converts from among this class. The old solution for the problem, in the employment of such men as teachers of day schools, has forever passed with the passing of the old time school.

But the great mass of these Manchus, with more idle time on their hands even than before, are "waiting for something to turn up," either through the overturning of the republic and the re-establishment of the Ching dynasty, or through some other

stroke of fortune ; and many of them, perhaps from sheer force of ennui, are finding their way to our chapels and churches and hearing the Gospel message. Doubtless it has been the experience of all our churches that an unusually large percentage of recent additions on confession of faith has been from this class. These circumstances have called for unusual caution in receiving and baptizing the candidates, lest their coming forward may be merely in the hope of bettering their worldly condition ; but they have also forced upon us the question of our responsibility for the improvement of that condition. The mere fact that it is not of our producing does not relieve us ; and while it is true that "the Kingdom of God is not in meat and drink"; yet, in this age of emphasis on Sociology, it has ceased to be a debatable question as to whether Christians are their "brothers' keepers," in things pertaining to the body, as well as in those pertaining to the spirit. Moreover, in such acute,—as well as chronic,—conditions, it has become for us a choice between two ways of meeting our responsibility. Shall it be by the still further pauperization of direct charity, out of personal means already heavily drawn upon to maintain our growing work ? Or shall it be by the organization of such industrial departments in our Mission work as shall provide a means of livelihood for these needy ones, and inspire them with an energy of living, which will make of them better Christians, as well as better men and women ?

I know the usual objections to Industrial Work in China, the probable opposition of outside institutions, suspicions of our motives, inability to compete with non-Christians under Christian conditions of labor ; the danger of producing rice-Christians ; the lack of skilled managers and instructors, etc. But what I am advocating is not a commercial venture, rather, a rational and wisely helpful benevolence, the dangers connected with which are not half those connected with a charity of free gifts, or a general admonition to "depart in peace ; be ye clothed and fed," while we contribute not unto their necessities. My suggestion is of the most general sort. I am not myself the man to carry through such a plan, nevertheless, that something should be done by the Missions along these lines, has for many years been my growing conviction. One of the largest factors in the success of the Y. M. C. A. is the fact that, to certain classes of young men, it offers just such opportunities to improve their vocational condition and advance their social

standing. Whether the work be altogether self-supporting, or not, is a question of secondary importance.

But of all the sociological duties of the missionary, it would seem to go without saying that the most evident, and the most universal, would be the incessant manifestation in his daily relations with all men of the social principles of Jesus. There can be no doubt as to what these are, all radiating from the great central motive of Love, "This is my commandment, that ye love one another;" "Whatsoever ye would that men should do to you, do ye even so to them;" "The Son of man came not to be ministered unto, but to minister." These were the principles which drew us from our homes and friends, and brought us to China; therefore it would seem to be a great pity should they fail to have their perfect work. Large as the debt is which we all owe to those who have broken the roads for us as pioneers, yet I have sometimes wondered whether we have not all suffered more or less, during our earlier years in China, through contact with the disappointments, the abandoned ambitions, the resignations to the apparently inevitable, the lowering of original standards under the unrealized influence of pagan thought and custom, of those of us who have been longer on the field. "You can't do that in China," we tell them, when they would follow the generous impulses of their warm young hearts, or, "That might do very well in an isolated instance; but, once done, it creates a precedent; and we can't afford it. Our appropriations are so pitifully small that if you treat Mr. Li as a Christian brother, and try to make as comfortable provision for him and his family,—from the Chinese point of view,—as is made for you and your family from the foreign point of view, you will shipwreck the Mission, for Mr. Chang and Mr. Wang and Mr. Chao and Mr. Liu will all want to be treated in similar fashion; and we just simply can't do it. Then too, is it not better to provide five men with ten dollars each per month, than it would be to provide two with twenty-five, and leave the rest with no means of livelihood at all?" A most plausible argument, certainly, yet the missionary does not often shift its application and argue that his own salary should be reduced to fifty dollars a month in order that the number of foreign workers may be doubled or trebled, even though his Mission is sending in long lists of new missionaries urgently needed each year. We argue that the Home Church, not we,

should provide more funds, and so it should, but at our present distance from self-support in the Chinese Church, the same thing is true of the funds for the payment of the salaries of our Chinese associates.

Several years ago one had the privilege of preparing a paper for this body on the subject of these salaries; and general approval was expressed, both then and in subsequent union committee conferences, of a series of principles therein set forth. Moreover, one has had the great satisfaction in the years that have intervened, of seeing most of those principles adopted and observed by the various Missions, and the general level of stipends paid to our Chinese associates decidedly increased. On the other hand, one has been disappointed and distressed at seeing one of the principles most deprecated, that of "the law of the labor market," reintroduced in several of the Missions, in the payment of larger salaries to young people whom the Missions have educated in Medicine or Pedagogy (indeed sometimes without any course in the latter) than to those trained in Theology, simply because, forsooth, these former wards of the Mission could "command," or demand, more money! The consequence has been that our college boys think that the Missions more highly respect the medical or pedagogical professions, as arms of our missionary service than they do the evangelical arm; and certain pastors are said to have urged young men not to study for the ministry until this grievous injustice is righted. Two of the plainest and strongest principles of Mission Sociology should be, first a comfortable, respectable, support for every man employed by a Mission, and for his properly dependent family; and second, equality of treatment for men with equal training, in every branch of the service because it is all one service to one end, and supplied from one Treasury. Let not Missions be rushed into folly in this matter by a few enthusiastic, impetuous souls, whose particular department of the one great work looms large to them. When we are ready to consent to differentiation among ourselves, according to our line of work, then may we consider seriously such differentiation also among our Chinese associates. And when the Chinese themselves take over control and support of their own work, they may determine such questions; but let us beware of establishing bad precedents for them.

As to our Salary Schedules, it will be a great advantage, sociologically, when the Missions are practically on one level;

and that day seems to be nearer than ever before. Moreover, though we cannot hope to compete with the salary scale of the government and of the mercantile world, nor even with that of our "right arm," the Y.M.C.A., yet the principles of a true Christian Mission Sociology call us to a policy of advance in our schedules, as soon as such advance may be possible; and insist especially that, in all our thoughts and plans with reference to this matter, we endeavor to put ourselves in the places of these co-workers of ours, and forever refrain from fixing a low figure simply because we do not *have* to pay more in order to secure some one to fill a vacancy, and from throwing off the whole question by saying, "These people are such a poor lot, they are receiving all they're worth anyway!" Let us not think that we *can*,—let us not try to escape from any relation to any responsibility for the homes of our preachers and teachers, the training of their wives and children, their reading, their amusements. One has seen a decided improvement in this respect, the past few years; but one has visited places where the Chinese preacher is treated by the missionary more nearly as an equal than one usually observes here, and housed in quarters better suited to leaders of the noblest organization in China, the Christian Church. The time will come, too, when we shall consider seriously the question of helping to life insurance, and to old-age pensions, those whom we afford so little opportunity to lay up for a rainy day. And, "O wad some power the giftie gie us," to know where to draw the line among our Chinese fellow laborers, in the matter of inviting them to our tables and to our guest-rooms! Certain foreign-trained Chinese have highly praised the Y.M.C.A., for having solved this problem by making no distinctions; but their problem is not the problem of the rest of us, as they have no workers corresponding with our colporteurs and country preachers, many of whom are the most sensitive of all to the missionary's discrimination against them, while their invitation would precipitate all sorts of embarrassments. Let him go to their homes, and they will even turn out of their own rooms for him, and "kill the fatted calf"; but when they come to the city, they may sleep in the gate-house and eat on the street. But where is one to draw the line? Anyone who will satisfactorily answer that question will help immeasurably to break down the barrier which does continue to separate the Chinese from the foreigner, certain rose-

glass observers to the contrary notwithstanding. The present writer offers no solution, save to testify that, the longer he meditates upon the Golden Rule, the farther down the list of Chinese workers slips the line of inclusion in full hospitality; but it hasn't reached the bottom yet. Should it, or should it not?

One definition of a "Society" is "two or more persons in conscious association with each other." I am not sure but the word "conscious" should be left out, for we may have social relations and obligations without being "conscious" of them. Indeed that is one of the things which ails the world. But either way, we are at liberty to define "Sociology" as "the science which deals with human association, its origin, development, forms and functions." The mere fact, that one person does not consider another fit to "associate with" does not necessarily prove that these two persons are not in "society," or have no social obligations to one another. In the narrow sense, one does not "associate with" one's servants; in the broader sense, one hardly has any closer associates than one's servants; and it is not more true that a servant has duties toward his master than that a master has duties toward his servants. Of these latter obligations, the very first and foremost is the duty to provide a respectable living for the servant, his wife and young children, in return for his whole time. In the homelands the question was a comparatively simple one, regulated in part by competition, in part by growing unwillingness to "go out to service," in spite of large wages, so that those who are willing to serve have come to practically dictate their own terms;—witness the Humor columns of the papers and magazines. It is very different here, where servants may be had at almost any figure one has a mind to name; and for the simple reason that the servant knows that he can count on making up all deficiencies at the expense of his master, by one or another of the ways that are dark and the tricks that are vain, at which these clever men have become adepts. Whatever we may say about the possibility or impossibility of reforming these devious and dubious ways, we can no more escape responsibility for their practice, while paying an insufficient wage, than the owners and managers of the "sweat-shops" at home escape responsibility for the thieving and prostitution and suicides which grow out of sweat-shop conditions. The recent wide-spread movement, almost every-

where in the United States, to secure state or national establishment of a minimum wage scale in all industries, is simply the expression of a social conscience awakened to a sense of responsibility for intolerable social conditions, which were formerly left unanalyzed, or their causes unassigned, or were regarded as incurable, hence to be ignored. The new social conscience demands not merely the placing of a limit to the length of a day's labor, or the prohibition of child labor below certain ages, or the provision of sanitary workshops, but also the payment of a wage which shall render absolutely unnecessary any sinful means to secure a decent living; and the public sentiment of the nation stands behind the movement with almost universal approval. And we, as an Association, listen with eager and sympathetic interest to a Professor Henderson, who comes from Chicago to tell us of the influence of such a movement upon the success of the Anti-vice Crusade in that great city; yet go right on paying our servants, and other employees, from four to eight dollars a month, expecting them to "find themselves," yet, in theory at least, considering it, and calling it, a sin for them to do that "finding" of themselves in our store-rooms, or our periodical settling of house accounts with them! What should we think of the merchant at home who would say to a clerk, "I know you are worth \$50 per month: but I have private information to the effect that you carry a key to my money-drawer; so will only pay you \$30 per month?" Yet, when we are labored with by some conscience-smitten sinner in this matter, we reply, with a shrug of the shoulder, "No matter what you do, you can never cure this inborn and inbred habit of squeezing;" or, "Haven't you learned yet, the larger the wage, the larger the squeeze? Just look at the gigantic squeezing in the 'foreign community,' where large wages are paid." Or simply,—and most indefensibly of all,—“Why should I pay a man \$8.00 a month when there are dozens willing to take the job at \$6.00?” as if such a fact,—and sometimes it is a fact,—proved that a man can support the average family of five on \$8.00 per month and have \$2.00 over to deposit in the bank, or to squander! And what shall we say of one whose only argument for maintaining the old scale of pay is that he “could not afford to hire so many servants if he had to pay them more?”

Of all the perverted passages of Scripture, few are more striking or more socially mischievous than the common distor-

tion of that question in the Parable of the Laborers, "Shall I not do what I will with my own?" Which permits the employer to pay the laborer what he likes. Until that employer has paid a fair wage, the money which he has is not "his own," but rather what he owes, for that fair wage is definitely owed to those who have performed his labor.

As far as squeezing is concerned, which, in one form of graft or another, may, perhaps, be called the great national sin of China, the cancer in Chinese society and politics for untold centuries; we may laugh at it, or wink at it, or rail at it, or strike at it with all our might whenever possible; but so far as Christian servants are concerned, it should never be regarded as incurable, any more than any other sin; and so far as any servants are concerned, let us not delude ourselves with the idea that we have done our duty by them in simply warning them against it, or in telling them that we fear we must wink at it if not carried to an excess. That duty is not done until we have rendered the practice at least unnecessary, and made a strictly honest living a possibility for them. We can never escape from the responsibility of condemning all servants to the perpetuation of a demoralizing custom, which is one of the greatest hindrances to the regeneration of China, until we and our houses serve the Lord by asking no more of our servants than we pay them for, in honest wages. It requires very little investigation and figuring to convince oneself that the present wages paid in missionary homes are not "living wages." Five mouths to a family is a small average in China; but to escape all criticism, let us call it four. Out of \$8.00 per month, hardly less than \$1.00 must go for house-rent, even for but one good-sized room. Another dollar will not provide the month's coal, the year around, even though little attempt is made to warm the room in winter. This leaves \$1.50 per person, or 5cts per day for food, clothing, schooling, and every other necessity. It simply cannot be done, and the uniform testimony of many Chinese consulted is that it is not done. Even a diet of corn meal, and a raiment of cast-off clothing cannot be compassed at that figure. It is quite possible that I shall be told,—as I have been before now,—that families of six or eight are actually living in this city on \$3.00 to \$5.00 per month. It might be a good thing for the person who really believes it to have to try it; only, for mercy's sake, let not the trial be long enough to admit of the logical outcome of the experiment, as in the case

of the farmer who tried to prove that his horse could live on shavings, lest we see a still greater shortage in our Mission forces! I have asked all sorts of Chinese, disinterested as well as interested, for estimates as to the minimum sum which will secure ordinary comfort for an average family of four or five, in the servant class, and no one figures less than \$12.00 per month. I know well that one of our lower grade evangelists, with a wife and three children, simply cannot make both ends meet on \$14.50 and a house. I learned indirectly from several servants, working for \$8.00 per month, that unless they nearly doubled that sum by squeezing, they found it very difficult to get along. Those who get along on the smaller sums do it by borrowing, and by pawning clothes or furniture. The conclusion from my own experiments has been that squeezing does not naturally increase with the wages; on the contrary, eight out of ten servants would be glad to live honestly if it were made possible for them. I am speaking, of course, of Mission circles: the foreign community is quite another proposition, the employers there seldom being able to speak the native language, spending money much more freely, and having, as a rule, less direct interest in the moral or spiritual welfare of their servants. Among our own Mission servants, I am convinced that, in spite of having venerable Chinese custom to excuse the scheme of low wages with opportunity to squeeze, the servants are conscious that it is not an honest deal, but excuse themselves, in no small measure, on the plea of necessity, and emphatically hold their employers responsible for a share in their guilt. Our countenancing of the old custom of less than living wages,—now banished from the Chinese official system as most demoralizing,—countenances also the squeeze, and with it all the rottenness of the old system which we have desired so earnestly should be supplanted by one truly Christian. Among all our “gái liǎng’s” (reforms) shall this be considered last and least? Permit me also to suggest to our newer arrivals the importance of maintaining a conscientious regularity of payments whether to servants or to preachers and teachers. The careless neglect to pay for a day or two may mean discomfort to a whole family. Personally I pay on the last day and also divide the month.

I have spoken very strongly,—perhaps too strongly,—on this point, simply because I am convinced that it is one of the greatest mistakes in all the record of our “Mission Sociology.”

The reform, I know, is not easy : one who makes it for himself causes friction with associates ; but I feel that one great stumbling-block in the way of our progress will be removed when we come to more fully apply the Golden Rule to our relations with our servants and other employees.

Let me not be understood, however, as confining this line of thought to the question of money : our duty toward these people does not end there. There are, doubtless, occasional provocations to the remark of at least one missionary, "I don't want my servants to be Christians: it spoils them as servants, and makes it necessary for me to stay at home, cook the meals and care for the children, in order to let the servants go to meeting." Nevertheless, it is the practice of even that missionary, doubtless, to give her servants regular instruction in the Bible and in prayer, at a morning gathering for family worship, and to make other sincere efforts to bring them truly to Christ, and impart to them the highest ideals. And out of some of them have been made efficient colporteurs and evangelists. Yet it has become proverbial that the most effective way to prevent the ingathering of converts from the immediate neighborhood of a country station, is to send one or more missionary families there to live, with their servants. It is to be feared that, as a rule, we know far too little of their home lives,—if indeed our low wage scale does not make it difficult for them to live home lives by taking their families with them. We know too little of their social habits, their companions, their temptations to gambling and impurity. We are so busy about many things that these young men are apt to escape. It is so with me, and probably with many others. Fortunately some of us men have "better halves," who do more. But whatever my own shortcomings, and though by so doing I should render myself the most unpopular member of the Peking Missionary Association, I plead for our servants.

This paper is already too long. As I said at the beginning, it is far from being a scientific treatise on this great subject; but it possesses at least the value of having relieved my mind of long-standing convictions, which have heretofore found little utterance; and if any of the opinions expressed, or the suggestions put forward, shall in the least help forward that great work, to which we, as individuals, as Missions, and as an Association, have devoted our lives, I shall not in vain have accepted the invitation of your Committee.

The Relation of Christian Missions in China to Practical Sociology

KARL REMER

“**A** FEEBLE old woman”, says Cardinal Newman in one of his lectures, “first genuflects before the Blessed Sacrament and then steals her neighbor’s handkerchief. She kneels because she believes; she steals because she does not love.—How merciful a Providence it has been that faith and love are separable.” ⁽¹⁾

Let me quote from Professor Ely of the University of Wisconsin; “All false religions exalt the love of God above the love due our fellow men.—The second commandment which is like the first means that in every act and thought and purpose, in our laws and in their administration, in all public as well as private affairs, we—if, indeed, we profess to be Christians—should seek to confer true benefits upon our fellow men. It means that the man who professes to love God and who attempts to deceive others in regard to the real value of railway stock or, for that matter, any other property, that he may coax their money into his pocket, is a hypocrite and a liar. It means that the man who oppresses the hireling in his wages is no Christian but a pagan, whatever his declarations to the contrary.”

“It is needless to enlarge upon this”, is Professor Ely’s conclusion. “It must be seen that the arrangements of this world are not in accord with the commandment to love our neighbor as ourselves.” ⁽²⁾

Cardinal Newman’s attitude, as it has been indicated above, makes a Christian theory of society impossible; Professor Ely’s makes a Christian sociology inevitable.

We are likely, in our thinking, to tend toward the one attitude or toward the other. The reason that we are not forced to make a decision between the two is to be found in the possibility of an intermediate attitude. This intermediate attitude has been wonderfully well described by Chesterton. Some men, he says, chop life up into small sins with a hatchet.

I think it hardly necessary to present a case against such an attitude as that indicated in my first quotation. Professor Peabody says truly that here Cardinal Newman does more

than separate faith from works, he separates religion from common sense. ⁽³⁾

The second viewpoint, which is the result, as Chesterton says, of chopping life up into small sins with a hatchet, is one which has been, I fear, characteristic of Protestantism and especially of that branch of Protestantism to which we give the name Puritan.

In the face of a growing science of society, in the face of the truths of inter-dependence and inter-relationship shown by modern economics, this Puritan attitude is the most comfortable one to take. From this individualistic point of view it is not our business to examine war and judge the justification for it; but to take up our guns and, in a fine spirit of obedience, shoot down the enemy. From this point of view it is our business to plead with the individual for temperance rather than to judge the value to the community of the manufacture of whiskey. From this point of view it is our business to plead with the individual woman and with the individual employer for righteousness rather than to examine and judge the system by which the wages of women are paid.

The saint lives off the sinner, the income of many a fine old Christian man is from a source of which he would be ashamed if he knew the truth, rectitude of conduct on the part of individuals is a necessary thing but it is not the remedy for social evils; these are truths which we are learning and this learning is making it harder to continue to chop up the life of the community or of the individual into small sins with the hatchet of Puritanism. It is time to ask ourselves the question: Does not individualism in ethics and religion belong to the past age of individualism in business and industry?

The only reasonable view point of the matter for us to take is the view point indicated by the quotation from Professor Ely. This does not mean that we must agree with all of his judgments. We must, of course, study, know, and judge for ourselves, but in our study and in our judgment we must deal with social influences and social movements as social influences and social movements. We must work for some and against others. We must not rest with advice to the individual; we cannot so rest because we know that such advice is often worthless to him in the environment in which he finds himself.

We are thrown out into the arena. We must arm ourselves with knowledge. We must search the society in which we

live with a keen eye and cast our influence for those things which we believe to be for the social good, and against those things which we believe to work for social harm.

So far, I take it, all are willing to go with me. We cannot separate faith from right conduct, that is unthinkable to a twentieth century man; we cannot judge conduct from the individualistic point of view alone; we must have a Christian sociology. If the term were not already one with a definite meaning, I might make the matter clearer by saying that we must become Christian socialists. Each of us must observe, study, and think about the community in which he finds himself, this is covered by the word "sociology"; and each of us must act upon such study and observation according to the faith we have, this I believe to be covered by the word "Christian." Such men as Rauschenbusch, Ely, Vedder and Peabody are working out a Christian sociology for us in America. Theirs is the spirit we need to bring to our task here in China.

I cannot leave this subject without calling attention to two recent attempts to interpret missions in social terms; one by the Bishop of Oxford in the *International Review of Missions* for July 1913, and the other by Dr. Shailer Mathews in the same magazine for July 1914. Both of these men try to show that the Christianizing of our social order in the West and the Christianizing of non-Christian lands are not two separate enterprises but, in reality, one and the same.

The social view point that I have tried to present is leading thinking men and Christian men in all countries to pay earnest attention to the social problems that confront them; but there are reasons that apply especially to missionaries in China for taking an active part, perhaps the initiative, in social reform in this country.

1. The missionaries of China are a body of men who are economically independent of the community in which they live. Those who are familiar with the socialist's charge against the Church that it is subservient to capital and the owners of capital, those who are familiar with Churchill's "The Inside of the Cup" and the great mass of periodical literature upon the same subject, must realise that such charges can hardly be brought against the missionary.

An illustration of the existence of economic dependence will, perhaps, make the significance of independence clearer.

The fight to stop the retail sale of opium in Shanghai furnishes the first example that occurs to me. When a representative of the municipal government states that precipitate action is likely to cause difficulty to the business community, he furnishes such an illustration. The missionary, since his income is from a foreign country, has a freedom that the business man cannot have, and a freedom which the missionary as a clergyman in his home country might not feel. ⁽⁴⁾

This same freedom is the source of danger as well as opportunity for good. It brings with it the danger of pride, it brings with it the danger of an ill-considered radicalism that takes insufficient account of what things are possible and workable when striving for the just and the right.

Economic independence does, however, present a glorious opportunity to the missionary to speak out where others dare not, to try to form a public opinion when others are bound to the more discreet policy of silence.

2. The second reason for taking an active interest in the social problems of China and especially in the problems that have arisen or that are arising as the result of the introduction of modern methods and machinery into Chinese industries, is that the foreigner has brought these modern methods and this modern machinery. From the point of view of China factories and Christianity have come from the same source. If the missionary has brought the one directly, he has no less certainly brought the other indirectly. I am sure that a greater feeling of responsibility must come over each missionary when he looks into a cotton mill where American machinery and methods are used, than ever did come over him when he looked into the Chinese shop with its apprentice or two. The missionary must feel a challenge when he sees the children filing out of a silk filature which he did not feel when he first came to know the Chinese beggar.

3. A third reason for taking an interest in the social problems of China, and this applies also to those problems that are the result of the introduction of modern methods and modern machinery, is that the people of the West have been forced to face these problems and to attempt a solution of them. If the West has learned anything it is certainly the business of the missionary to teach it here and to teach it while yet there is time.

Let me recapitulate. It is the duty of intelligent Christian men to study and act when they are faced by social

problems. It is the business of missionaries to take an active interest in the social problems of the country to which they have been sent. It is the duty of Christian missionaries in China to turn to account the fact that they are economically independent of the community and to work vigorously for any social change or reform that calls for their support; to turn to account the experience of their home countries in dealing with the problems that have arisen under the conditions brought about by modern industrial development. The problems of governments, nations and Churches are social problems and true improvement in the condition of any people depends upon their solution.

II.

It is easy enough to say, as Dr. Capen does in a recent essay, that missionaries should take a sympathetic interest in all social movements in the East that are "progressive", that they should work for all those movements which are "helpful." The real question is, how can the "progressive" movements, the "helpful" activities be recognised? ⁽⁵⁾

To use a phrase that is familiar to all who are following religious thought in England, we need a restatement in terms of 1915 and in terms of China, of the word "progressive."

Nothing is so bare of suggestion and at the same time so familiar to the resident of China as the repetition of fine phrases without content. They are held by some to be a sort of salve for the bruises of this wounded country. We are told that morality is to save China, that education is to save China, that perseverance and moderation are to save China, and, to crown it all, we are told that a cheerful—and I had almost said fatuous—optimism is to save her. To kohtōu before an abstraction is easy for the mentally lazy. Christian education has been a blessing for China, but Christian education in the Philippines under Spanish rule was almost a curse. Moderation has made many a hard way easy, but it has lost many a fine opportunity.

With China to-day in mind, I shall attempt to give content to the word "progressive."

Those who have their economics in mind know that the pressing social questions of the West are suggested by such words as the following, socialism, syndicalism, the single tax, the minimum wage strikes, the income tax, and will recognise

at once what is meant by the statement that the social and economic problems of the West are problems of distribution. We have solved the problems of production in the West, or, at least, we have largely reduced them to problems of invention and technology. We have by no means solved the problems of distribution and the conflicts of the present century will be the result of attempts to bring changes to this side of our social and economic life. To put it into other words, we turn out a great product in the West and have learned how to turn it out. Only the expert, the efficiency engineer or the inventor, can add to our ability to produce. But what we have not learned is how to get the product into the hands of the users in a just and reasonable manner.

In China, on the other hand, the problems of production have not been even vigorously taken up. China has the first great lesson of production still to learn for she is not truly convinced of the necessity for a greatly increased product. If she were so convinced the introduction of modern Western methods of manufacture would have been much swifter than it has been, not because such methods are modern, nor because they are Western, but because they are more efficient.

To those who live in Shanghai it may seem that Western industrial methods and the industrial revolution are upon us. Yet the slowness of the growth of modern industrial establishments is a great surprise to the student of economic conditions throughout the country. Let me give two examples. In the China Year Book for 1914 a list of modern manufacturing establishments known to be in operation is given. The total number of such establishments is about 600 and includes many factories that belong to Russians and Japanese in Manchuria. Let us take the list as it stands and let it represent the extent of efficient modern manufacture in this country. If we turn to the United States we find that the total number of manufacturing establishments in 1909 was 268,491. The number of such establishments in the United States is increasing at the rate of 10,000 a year. In the face of these figures can we be so sure that a great industrial change is taking place in China. Between 1908 and 1912 the number of power-driven cotton spindles in Japan increased by 849,000. The total number of spindles in China to-day is 870,000, though the first mill was built in 1895. ^{(6) (7)}

Such statistics do not show development but failure to develop. China has learned that Western methods of industry are not to be despised, she has advocated their introduction, and she has heard and fostered much talk about the swiftness of their arrival. But, in sober earnest, Western methods are not here; moreover they are coming so slowly that, at the present rate, it will take about two hundred years to bring them.

If what has been said is correct, we are able to undertake our examination of the social movements around us with this rule—That those movements are progressive which will bring nearer the day of rapid and plentiful production.

Our first conclusion is a negative one, that no social reform in China which aims at the bettering of social conditions by a change in methods of distribution is for the present really progressive and helpful. Professor Cannan expresses the same truth in the following words, "How ludicrous it would be to propose to bring the earnings of the average inhabitant of India up to those of the average American—by a change in methods of distribution." It follows then that socialism, the single tax in the form of land nationalization, the minimum wage and all reforms which deal with distribution, are not now truly helpful and progressive, are not movements to which we are justified in giving our time and energy. ⁽⁸⁾

On the other hand, our positive conclusion is that all movements that look toward a change in the methods of production, or that promise increased efficiency to the producer, are movements which ought to command our interest and support, because the problem that faces China to-day is the problem of how to get things produced, not the problem of how to divide nothing among a supposed four hundred million. What are some of these movements?

The introduction of western methods of industry is one. The missionary cannot, of course, assist in the building of factories, but he can in his schools make it absolutely plain that the greater efficiency, in many departments, of the nations of the West rests upon this sure basis of plentiful production. The fact must not be obscured that the secret of the material prosperity of America, for instance, is not morality, nor moderation, nor optimism, but is above all things efficient production. The further truth should be taught that national prosperity may not make a decent civilization, that it may not make a Christian civilization, but that it is the necessary

condition of any civilization. This is a truth that China needs to know.

Let the missionary work as he can for the furtherance of technical education and engineering education in China. Efficient production depends upon technical knowledge and the application of the knowledge. Every new engineer, every trained business man, every scientific farmer, every manager of a textile or manufacturing establishment that the mission school produces is prepared to do his part in the introduction of efficient methods. Every efficient workman turned out by the smallest orphanage can be of help.

Efficient production depends upon the workman as well as upon the manager. The chief requirement of productive efficiency in any nation is a decently fed, decently clothed, decently housed, and healthy people. The fallacy that there is an advantage to a country in having cheap, under-fed, poorly housed, and ignorant laborers has been sufficiently exposed. No one who has grasped the first principles of social science believes that there is any other cause for unusual cheapness of labor than the unusual inefficiency of that labor. The first aim of one who would make labor efficient is to see that the laborer, which means the general population, is given decent food, clothing, and shelter, and that life is lived under decent sanitary and hygienic conditions. All work which aims to bring about these conditions deserves the earnest assistance and support of the missionary.

The efficiency of labor is decreased by the employment of young children. Any plan for the decrease and regulation of the labor of children deserves the support of the missionary. The same observation also applies to the labor of young women in factories.

A third factor in production is an accumulation of capital. The collection of large sums of capital in China presents a problem that is, unfortunately, political as well as economic. It is beyond the reach of the missionary, except as he can teach the value of such accumulations of capital, and the spirit of mutual trust which makes the employment of large sums possible.

I cannot insist too emphatically upon the fact that the movements that are helping China to turn her energy to efficient production are the movements which, at this time, deserve the support and sympathetic interest of the missionary. They

are the truly progressive movements. If a reform does not promise to help production it may, of course, be worthy of support for other reasons, but it concerns a matter which is less vital to the development of the country. If a reform is such that it brings to the front problems of distribution it must, in the present state of Chinese industry, come to naught.

III.

I have tried to show in the first part of my paper why the missionaries should be interested in a Christian sociology. I have tried to show in the second part how they can judge proposed social reforms in the light of economic science. There is a third and last side of the matter that now claims attention.

Missionaries as private individuals are limited, in most cases, to the kind of work that is called social service, when they attempt to give concrete expression to their desire to help solving social problems. Social service is individual and collective work, starting with a keen appreciation of needs and having for its ultimate aim the changing and reforming of the whole of society in such a way as to make future social service of the same sort unnecessary. Service is not really social in its effect unless it has this wider aim of reforming society.

There are two things that I should like to suggest to missionaries as possible forms of service to society. These things seem to me to be within their power and, at the same time, to be social service in the wider sense that I have indicated.

The first is this. Let every mission organization abolish the labor of children under fourteen years of age on the buildings which it builds and on the grounds over which it has supervision. I realise that this may have a touch of quixotism about it, and I propose it, not as a remedy for child labor in China, but that the missions may express their disapproval of the employment of children, that they may begin amovement which could easily spread and which might, after a time, be brought to the attention of such bodies as the Shanghai Municipal Council, and of the various employers of child labor among the factory owners of Shanghai. A child can learn any business, after he is fourteen, which he might be able to learn by starting before that age; and he certainly would run less risk of being physically injured and thus prevented from ever reaching his full earning capacity, if he were not permitted to engage in gainful labor until after he had reached fourteen.

I cannot leave this subject without quoting two sentences from the pastoral letter of the Bishops of the Protestant Episcopal Church in 1889: "We do not venture to intimate that we have any swift and potent cure for the evils which we must and do deplore. But we are confident that it is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men, women, and children as a mere commercial commodity to be bought and sold, as an inanimate and irresponsible thing." (9)

The second thing I should like to suggest is this: Let those in authority work to secure an effective system of follow-up work in connection with mission hospitals. This work ought to be in the hands of a special nurse for each hospital, preferably one who is acquainted with similar work in the West.

Such work would consist of regular visits to the patient for a certain number of weeks after his discharge from the hospital, the finding out about the condition of the family and of the house, the supervision of the care of the patient, and the removal of the possibility that the work of the hospital be undone when the patient returns to the environment that has, perhaps, caused the disease. This might make possible an earlier discharge from the hospital, and it would give an opportunity to call the attention of the members of the family to unsanitary conditions in the house at a time when the lesson would be impressed on their minds by the sickness of one of their number. This work would be of value in creating by slow degrees a desire for improved conditions.

These two suggestions by no means exhaust the possibilities for practical social work afforded the missionary, he need but look about him to find other opportunities.

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The Church as a Centre of Religious Culture and of Inspiration for Social Welfare

JOHN STEWART BURGESS.

WE are all familiar with several conceptions of the ideal Christian church. In the minds of many the church is purely an institution for proclaiming the spiritual gospel of salvation. The vocation of the ministry is proclaiming this gospel and the saving of individual souls, and the function of the church is, so far as possible, in its community to bring men to belief and acceptance of Christianity, and to spiritual fellowship with God. To bring about these ends much emphasis is laid upon prayer and a study of the inspired Word.

There has in recent years been another conception of the church, in many ways different from this which we have mentioned, viz: the so-called institutional church. The ideal of this church is to become the social centre for all the activities of the community, to minister to the needs of all classes of people. For the men there are clubs, smokers socials, popular lectures. There are organizations within the church to promote public welfare and good citizenship. For the women are sewing clubs, cooking classes, places where mothers may leave their babies when they go to work. The work for the boys and girls has also become quite re-organized. There are all manner of social, educational, athletic clubs and vacation schools. The Sunday school takes on a totally new atmosphere. It is now a complex organization, carefully graded with employed teachers. The head of this big church organization is still the pastor. But in many cases the large and varied interests of the church makes it impossible for this modern pastor to have the time to be, as was his predecessor, the great spiritual inspirer and leader of his congregation.

There is, however, a third ideal of the Christian church which seems to some to combine the advantages of both the above. The church, according to this view, is still considered as primarily the place for religious inspiration, but the conception of religion itself has changed so that the message of the preacher is a larger one and covers much wider fields. Christianity is conceived as affecting all departments of life, it is considered not only to be the gospel that will save the individual

from sin to eternal life, but to be the power in the individual and in society which will transform the world and bring about the brotherhood of goodwill which Christ called the Kingdom of God. In order to bring this about, to be sure, there are many practical means which many specialists may know how to apply better than the preacher. Much should be done along health lines and educational lines, the reforming of business methods. But the preacher still realizes, as in the conception of the church dealt with under the first head, that he is not the one to apply Christianity in all these fields; he is, however, the one to inspire the members of his congregation, whether merchants, engineers, lawyers, doctors, or professional social workers, to see that in their work and life there is opportunity and responsibility to apply the principles of Jesus Christ. And moreover, there is a duty of the Church to stand unitedly for all those movements in a city which are for social welfare and strongly to oppose those making conditions such that the power of evil becomes enticing and dangerous to the members of that community. The church according to this conception is not only a place of inspiring individuals to apply the principles of Christianity in these many fields, but one where those who have one common purpose may in fellowship and friendship naturally meet together and form plans for the welfare and betterment of their community. Such plans are more the indirect results of the preacher's message and power than his actual objective.

Many of us feel the need in China for the wider vision of the mission of the church which has been outlined above. The Chinese Church may have a much wider influence in social and community life than it has had if inspired by Christian leaders who have caught Christ's vision of the Kingdom and who have thought through the application of the principle of this kingdom to social life in their own community. We all see the tremendous potential powers in a church in China that has caught the social vision.

In order to bring about this result there are obviously two modes of approach. The one is from the inside of the church. There should doubtless be more training in theological seminaries, in summer institutes for preachers, in Sunday school conventions, and in other meetings of Christian workers, along lines of practical church endeavor for the welfare of the community, more teaching to give a wider conception of

Christianity to these Chinese church leaders. It is possible that such teaching would work out in manifestations of a Christian social spirit in the Chinese Church perhaps different from those which the foreigner might expect. This paper deals but indirectly with this method of approach which is calculated intensively to help the Christian church members and leaders.

There is another method which comes rather from outside the church and which necessarily calls the attention of the entire church membership and leaders to the need of this sort of church. The concrete illustration of this method and its results has been shown in the recent campaign for government students conducted in Peking. Before this campaign there was in Peking little of what we may call specialized methods of work for the educated classes, and little of the application of Christianity in a concrete way to the life of the non-Christians in the districts surrounding the churches. Before the campaign the Committee in charge, which represented all the churches of Peking, determined that the enquirers of the meetings should be assigned to the Churches, and that later ways should be found to assimilate them to the church life. In the present organization of the churches there was but little place for special forms of work adapted to these young men. The need was felt, however, and the experiment was made. All possible plans also were made by the Committee for the later adapting of church methods to this large body of enquirers most of whom were up to the time of signing cards at the meetings, unaware of the significance of Christianity, or of the place of the church in the life of the city. First, the map of the city was divided so that each one of the twelve churches to which the enquirers were to be assigned had its own section. A special course of Bible study was prepared which endeavored to show the relation between Christianity and social problems. Leaders were trained to teach non-Christian young men. Many of these leaders had never before had any conversation on Christianity with the thinking non-Christian government college student and his point of view, and many of the problems of this student were wholly unknown to him. Following the meeting, moreover, the Sunday evening after the campaign, hundreds of these students arrived at the appointed time in the churches to be divided into classes, and to receive instruction in Christianity. The problem was before the church. Here are these young

men, how shall we hold them? What shall we teach them? What shall we give them to do? How shall we gradually get them to be vital parts of the Christian Church? Careful methods had been prepared by the Committee, but since these were largely theoretical some of them were in certain cases unsuccessful and better plans have since been made for the very reason that the situation was, in the way mentioned above, forced upon the churches. The plans that were made previous to the actual arrival of the students at these centres were as follows:—

In the first place, for two months in each one of these twelve churches on Sunday nights there were to be special lectures of a social, moral, or religious nature, specially designed to meet the needs of the non-Christian students. The first month dealt entirely with social questions, such as the relation of Christianity to purity, the relation of Christianity to the progress of the nation, and the social service and the social teachings of Christianity; the second month dealt with such problems as Christianity and evolution; why we believe in God; what is meant by the Divinity of Christ; religion in relation to science. By the delivery of these lectures the students were made to see that the Christian church contained thinking men who saw the application of the religion which they believed, to social and scientific questions, and who could give reasons for their belief. In other words, they saw that the church was a cultural centre where ideas on religion were presented in their relation to truth, and that the Church was not simply an institution which endeavored to put them on their roll of members. The speakers selected for these addresses were men who would especially appeal to the educated gentry and the officials and students. They were such men as General L. Chang, the great leader of the anti-opium movement, Mr. Chin Pang Ping, counsellor to the President, as well as leading doctors, missionaries, and native preachers of the city. These meetings were in many cases a distinct success and tended to make the student realize that the Peking churches had a message directed to them. Besides these lectures there were also prepared a series of social evenings in each one of the churches where good friendship could be found between the students of one school and those of another school. Meeting informally together in the church also made the students feel that they had come into a new social community which was

also congenial to them. If these students had been turned immediately into the usual midweek prayer meeting or the usual preaching service of the Peking churches, however well these meetings and services may be adapted to an ordinary Christian of Peking, it is a question whether they would have been held in the church, and it is a question whether in most cases they would have considered the church as a dispenser of religious culture and education. At the end of these two months the problem of holding these men and of interesting the educated non-Christian classes in church work had to be tackled separately in each one of the churches, and it was done in a variety of ways and with varying degrees of success. In one church a religious discussion club was formed which has a weekly attendance of thirty of the students of the Higher Normal College. The question of the relation of religion to education is dealt with every Saturday evening and different speakers are invited to address this group. In another church a Sunday evening young peoples' association has been formed quite different from the usual Christian Endeavor, where questions of religious beliefs are taken up more fundamentally and in their relation to other realms of thought. This club is designed both for the Christians and non-Christians. In the same Church a College men's club, meeting monthly and composed of the students of five different Government institutions, has already met with a real welcome. In still another church a plan of special lectures followed by a stereopticon entertainment has proven helpful. The students of four large colleges are invited in turn each Tuesday of the month to come to the chapel and to hear lectures on the various religions, followed by interesting stereopticon lectures. These lectures have already gone the round twice in this church and have been attended by audiences varying from fifty to one hundred. These students in this way are getting used to coming to church. They are, moreover, forming a favorable opinion of the church; they believe it to be a place of culture, of education, and of wide outlook, they believe that its leaders have a vision of the application of religion to a wide realm of subjects, that they are able to give the reasons why Christianity excels other religions, and why China should accept Christianity as its own. In still another small chapel the students of three middle schools, who were in the Bible classes, have formed themselves into a club which takes up the discussion of

religious and moral questions, and which has as its chief purpose the promotion of Bible classes. The members of this club make themselves responsible for getting out their fellow students to these Bible classes. They got up entertainments; they arranged a new style moral play, and by the sale of tickets raised \$70 for carrying on their work. They feel themselves to be part of the church life, and useful in promoting the welfare of the students round the church. They also realize that the church is interested in the intellectual and moral and social needs of young men and is prepared to give its time for their betterment. Other plans have been used with success in other churches while in some the campaign has been a failure. Several of the churches, however, in Peking have set themselves definitely to the task and methods have been found which are satisfactory. By making the church not only a place for preaching the gospel but a place for social intercourse, for religious education and for social service, the educated classes of the city are sure to be increasingly won for Christ.

As yet no very great amount of social service has been planned for these men in connection with the individual churches. However there have been several city-wide campaigns in which these Bible students together with other students have been enlisted in forms of service. A social reform calendar which was prepared by the Social Service Club on moral and social questions, such as the dangers of opium and drink, the need of purity, how to avoid diseases, and tuberculosis, and other subjects, was distributed by 500 students on New Year's day from house to house in Peking. Many of these students were in Bible-class. In a similar manner students of the city, each working in the section assigned to him near his own school, distributed a large amount of printed matter advertising the big bazaar held by the Government officials for the Kiangsu and Anhui famine relief fund. Every student in the Bible-classes was invited to help in these two undertakings and many responded. In the future larger tasks of social survey work and of work along moral reform lines are to be assigned to these men. It is hoped that each Church will co-operate in getting the men who are studying in its own classes to enter into such forms of service, that each church will, moreover, use the men in their classes for service in the life of the church and in the community about the church.

One church has already taken up this work and organized a night school for the poor taught by Bible students.

The above is merely in illustration of how the churches in Peking have approached one class of people at least according to the ideal of the Christian church which we have above mentioned. That the church should in like manner become a centre of fellowship, of culture and of service for all classes in the city is quite apparent.

In connection with the Peking Survey Committee of the China Continuation Committee, the plan was made some months ago to bring about such an effect. The plan of the Committee has not yet been carried out, largely on account of the rush of the recent Evangelistic Campaign which had the right of way ahead of everything else. It may be well, however, to briefly outline the scheme which we hope may still be carried out. First the field of each church was definitely marked out on the map. Each Church with its section was to devise means of getting well acquainted with the people living in it. To do this a series of weekly evening lectures were planned. To these neatly printed invitations were printed. These invitations would give corps of Christian workers an opportunity of visiting every home or business house in that section in order to personally deliver the invitations. The particular needs of the community were to be carefully considered in determining the subjects for these weekly evening meetings. These meetings could gradually become centres for discussing the welfare of the community, or the subjects in which the people about the church were specially interested. The people of the community in this way, such as the business men or gentry or the small merchant class, will thus come to see that the church is after all a place which administers to their needs, and that the Christian gospel is in reality related to the needs of their community, to those of their own family, and to the needs of their individual lives. Out of such a movement various forms of organization would naturally arise. Various movements of social service such as vaccination campaigns, public health exhibits, good citizenship leagues would be the outcome. But first there must be the conception that the Christian church has a message which applies to the needs of those people, and that these methods are not simply a form of bait to lead people to become baptized, but that they are the legitimate expression of the Christian spirit and that the church must ever be in-

terested not only in proclaiming the teaching of the brotherhood of love and goodwill, but in carrying out this teaching in the lives of the community in which the church is situated.

Such a broad conception of the church has been adopted by the leaders of the church at Chuchow, Anhui. They have called the leaders of the community, the gentry, officials, and merchants of their own city into council for the welfare of their town. The result has been a long list of social and municipal improvements; public parks, well kept streets, model markets, play grounds, campaigns against tuberculosis, good roads, and a great number of other things in which the community was specially interested. The officials and merchants and gentry of Chuchow no longer look at the church as an institution merely to win them to an acceptance of a certain creed or even a certain form of religious life, but they look at the church as a centre of inspiration in carrying out the principles of Jesus Christ of love and goodwill towards men. And they are very likely themselves to accept the teaching of the Master because they see that it is related to the welfare of their community and because they see that in the lives of missionaries and pastors there is a power that gives them an interest in the welfare of their fellowmen, more intense and more persevering, as well as more intelligent, than those of the ordinary citizen of Chuchow.

The Christian forces in China are coming to realize that in the present transitional stage there is a tremendous opportunity for a church which stands for religious culture, Christian fellowship and social service, and that the church which has a narrower mission will not only become weak in the lives of its own church members, but will also fail to attract and to gain to its membership great numbers of influential and educated men who are ready to rally under the leadership of Christian preachers who proclaim the gospel of the Kingdom of God on earth, as it was proclaimed by Jesus Christ.

PEKING, March 1, 1913.

Some Principles of Social Service.

W. W. LOCKWOOD.

PRACTICAL experience of the problem of social service in a city like Shanghai has led me to feel that the following principles are essential to an adequate solution thereof.

First. To do wise and effective Social Service, we should know the facts. How prone we are to see the phenomena that lies nearest the surface and hastily draw conclusions and upon these hope to base a successful effort to meet a need. How often we find ourselves quoting our experiences in England or America and basing our conclusions upon those conclusions. We smile at the author who spends one day in Hongkong and two days in Shanghai and then rushes home to get out a book on China. Yet we who are residents are liable to mistakes equally as reprehensible and more dangerous. Before we came to China we were taught that two and two may make four, but since we came to China we have learned that two and two may make four but more often makes five or six or perhaps in some cases 25. A missionary who had been in one of our largest and most progressive interior cities for some years told me one day that he planned to start a campaign for public baths in his city. I asked him whether they had any bath houses in his city and he looked quite incredulous as much as to say that he had never thought to examine. Then I told him he had better look around while in Shanghai and we saw to it that he had opportunity to visit several palatial bath establishments which for elegance and size far surpassed anything he had ever seen in cities of the West. This man went back to his city to get the facts before he inaugurated his campaign.

It is important for us to know something definite first that a need really exists in China before we set to supply that need based upon our experience in England or America.

2. *In inaugurating lines of social service begin with most urgent work which our resources give promise of being able to meet in a satisfactory manner.* One danger of an enthusiast is that he attempts too much in the beginning. There are many urgent needs. Our resources are limited and our time is limited for most of us can have only an incidental relationship to many of these social problems. Our work is definitely set

for us by others and we must make good in that task rendering our service to society as a whole in a more or less incidental way. Furthermore in determining what to do we should count not only upon the group of co-workers near at hand but we should consider the probable response on the part of the leaders of the community. There is strategy in the time element. If the public interest is upon the subject of education then will be the time to push reforms in that direction.

3. *Use the resources at hand in doing social work.* We should be able to consider every person who comes in contact with our organization as a possible social servant. If we are in charge of Churches our members will be the ones whom we should interest; if we are in schools or colleges the students and faculty are our chief resource. The time was when the Young Men's Christian Association made wide advertisement of its privileges and expected to win men solely upon this basis but now we are finding that our men like to be appealed to upon the line of service and we try with every statement of privilege to make clear the fact more important than the educational classes, the lectures, the bathing facilities is the privilege of service afforded by the Association. We find that this meets a ready response on the part of those men whom we are particularly anxious to reach. We are trying to view every new member from two standpoints:—"How can the Association help this man" and "How can this man pass on what he has and what he gets to the other fellow?" If we were to be asked what is the chief reason for the success of the Young Men's Christian Association we would say that it lies not so much in that it offers privileges as that it offers opportunity for every man who joins to make his life count for something among his fellows. We have just finished a membership campaign in our Shanghai Association. We appealed to the members to serve. Four teams were organized with a captain, two lieutenants and squad leaders who had groups of men serving with them. Meetings of the leaders arranged the details of the campaign. We began with calling together a few men, these brought together a larger group and finally each captain and his staff had his group of workers. There was the competitive element and certain prizes (of no large money value) were offered. The men brought together were appealed to on the basis of service and they responded so that at the close of campaign the results showed over \$8,000 in cash collected re-

presenting over 700 new members or renewals. The best result of all was that these men had received the strength and blessing which always comes with having rendered an unselfish service. The point we are emphasizing is that we should use the resources at hand and develop the men who consciously or unconsciously have come to us for development. Our churches, our academies, our colleges, our Associations can be transformed if they are led out in the expression of their faith in terms of service.

4. *At the start we should avoid becoming encumbered with too much machinery.* It is much better to begin in a small way and let the machinery act as the servant of the work rather than to begin with a large machine that absorbs time and energy in its construction and upkeep. It would be very easy for us in any one of one centers to organize social service clubs with officers enough to run the British army but the result would be disappointing. Rather is it better at this time to get this thing which we call social service started, if possible, as an integral part of what we are doing; if this is not possible, to have a very simple organization and allow it to grow and with this growth the organization will more or less come of itself. We already have enough lifeless organizations. Let us be careful we do not get another one ready for the scrapheap.

5. *Strengthen existing agencies rather than to create new agencies to meet a social need.* In this I think we would do well to study as to whether we cannot give new life and purpose to agencies which have been established for many years in China. In dealing with the problem of the poor it is well not only to know what present organizations are doing but to see whether we cannot assist by advice and co-operation. There are societies in every community which have this purpose. In many cases co-operation, suggestions and the arousing of public opinion should assist in making these organizations many times more efficient. This result which may possibly have to be brought about by indirection will tend to shift the load where it ought to be rather than to put in on shoulders already well loaded.

6. *Be willing to seek and to accept assistance from every organization Christian as well as non-Christian.* It is important, where possible, for Christians to unite with others in those matters which are of public concern. The strength of the opium reform has been that Christians and non-Christians

have been united in destroying this evil which all admit is a menace to the nation. The Christian Church has not been hindered by this co-operation and in some notable cases it has certainly been strengthened.

7. *Seek the advice and co-operation of officials.* When we see a need which officials can assist in supplying give them the opportunity to assist before there is any public agitation. We often find the official passive waiting for suggestion. A case in point:—At one time public gambling on the streets of Shanghai was a common thing during the race week spring and fall. At these times the municipal by-laws against gambling were by common consent suspended. The result was that gamblers came to Shanghai from all the surrounding country and our main thoroughfares in certain sections of the city were lined with gambling devices. The matter was taken up by the officers of the Chinese Young Men's Christian Association. The Board of Directors conferred with some of the leading Chinese business men and they joined in a petition to the Council to suppress the evil on the grounds that many young men were being subjected to and were yielding to temptation. The Council were in sympathy with the suggestion and without any appeal to the public, notice was given that the law against public gambling would be enforced on race days just as at other times of year and the result has been the permanent suspension of this evil.

8. *Accomplish reforms by setting up models of good rather than by destructive criticism.* This has been the practice of the Christian Church in China in the establishment of that most important of all our present lines of service—the hospital and dispensary. The Chinese tell us that we cannot overestimate the value of the medical service. The influence has been quiet and wide spread but most effective. We sometimes hear well-intentioned people speak disparagingly of medical work except as affording a method of opening a new field to the evangelist, but we are confident that this work, which is invaluable in opening up a new field, is none the less valuable as a constant evangelizing force in every community old and new.

9. *Use as far as possible the men and women of a class to meet the needs of the men and women of that class.* This involves the training function and in many cases patience beyond measure. The Boys' Department of the Young Men's

Christian Association of Shanghai is based on service. It began with a summer camp where twenty two boys spent a month training for leadership. They returned to Shanghai and each two boys became the center of a group of twelve to fifteen whom they themselves invited to join them. They are giving themselves to service to their fellow boys, some are teaching in a street boys Sunday School, others are assisting at the Blind School, others with senior leaders have been useful in teaching the boys at the Shanghai Municipal Reformatory. In connection with this last named work which is being carried on in co-operation with the Police Department, one great difficulty has been to assist the boys after they leave the reformatory so that they will get established in some honorable work and able to live a new life. To meet this need the Boys' Secretary planned to establish boys' clubs in various sections of the city which will be composed of boys gathered by these boys and organized for the purpose of doing those things which were done for the boys in the reformatory namely, teach them Chinese character, Chinese accounts, and a knowledge of Christian truth. It is felt that the only effective way to keep these boys from mischief is to enlist them in service for their friends around about. This principle is true throughout, we can only help those who desire to help themselves.

10. *In beginning we should use those appeals which are strongest and work later to those which in our minds, maybe, are the most rational.* This principle has been used to great advantage in America during the past decade. In combating certain evils there are various appeals possible, for example—the economic, the moral, and that of health. The public mind, during the past few years, has seized upon the last of these and social workers have only to prove that a thing is unsanitary to have it abolished through the force of law backed by a strong public opinion. In former years the moral and the economic appeal has proven helpless to abolish certain evils which now the people will not tolerate. For example the pure food law, anti-tuberculosis measures, and scores of other like enactments of the nation and of the individual states have abolished many an evil before which economic and moral appeals have been fruitless. In many states a passenger on a Pullman car must carry his own drinking cup because the public drinking cup has been found unsanitary; yet this same passenger can go to the dining car and drink intoxicants until he becomes a

disgrace to himself and a menace to his fellow passengers. Why is this? Because through the health appeal the public conscience has abolished the public drinking cup while the moral appeal, the one which has been used principally in combating the public drinking, has proved unable to stir the public conscience to a place where it is generally abolished. It is necessary for us to use the proper appeal if we are to get results.

11. *Social Service can be used in our port cities to bring together foreigner and Chinese.* The world is now greatly interested in the inter-social questions and who more than we in the East to whom the question is one of practical import? We believe that comity is best promoted by union efforts for the common good. In attaining practical good Social Service is more effective than Sociability. The Famine Relief work and the Refugee Relief work have been of incalculable value in bringing into sympathetic relation Chinese and foreigners in Shanghai and other centers. The Shanghai city government composed of different foreign nationalities has been of more value to the promotion of international comity than any number of lectures on the subject. The responsibilities involved have brought friction at times but in general the cause of understanding and co-operation have been promoted. We believe that the admission of Chinese to share in these responsibilities of the Shanghai government would go a long way toward promoting international good will. To-day the peace of the world has been disturbed by petty international disputes mainly because there is before them not one great task large enough to demand the energies of all. Social Service will bring all together if the task attempted is large enough to demand the attention of all.

12. *For the greatest success in Social Service it will be necessary for the foreigner to work in the background as much as possible.* When criticism of existing conditions is necessary it comes much more gracefully and effectively from those who are citizens rather than from us who are guests. Furthermore our only hope is in interesting our Chinese associates in these various lines of service. To do this we will need to have them in our counsels from first to last. We might as well count that form of social service impossible which does not commend itself to our Chinese colleagues.

Finally, we should all consider that some line of Social Service is not only advisable but practically possible. It will identify us and those with whom we are working with the interests of the community in which we live. More important, it will give opportunity to develop those Christians for whom and with whom we are working and make the Christian life one very definitely related to every day life. Every social servant need not be a Christian but every Christian should be a social servant. Let those of us who are already loaded with many things not fancy that a large equipment is necessary, or, perhaps, advisable in the promotion of service. A large amount of work can be done without any more equipment than we already have in every city. An equipment involves financial responsibilities and a staff of trained workers, the latter of which is much more difficult to secure than the former. The institutional Church has been a success in Western lands only where a man of peculiar gifts coupled with large resources has given years of uninterrupted service to its development. We should broaden the program of our churches but be careful to keep in mind that men and women are developed not by being ministered unto but by ministering to others.

In Memoriam.—Dr. Paul D. Bergen—An Appreciation

E. W. B.

THE news of the death of Dr. Bergen did not come as a shock to the circle of his friends, for these had known for some time past that there was no hope of his recovery. He left Weihsien for U.S.A. rather more than two years ago, having bravely stuck to his post as long as a man could do so. Since then, in spite of all that skill and loving care could do, he has suffered much and now he has mercifully entered into rest.

Some member of his own Mission will doubtless send to the RECORDER a full account of his more than thirty years' varied service in Shantung, but the present writer—as a member of another Mission and another nation—may be permitted to write a few lines of sincere appreciation.

Of his mastery of the Chinese language and his extensive acquaintance with Chinese literature and philosophy, I say nothing here. The abiding impression left on the minds of Dr. Bergen's friends is one of a very winsome and singularly attractive personality. He was a man of fine culture and unusually wide reading, with a broad and generous outlook on life and theology. But it is

of the *Man* himself rather than of his versatile gifts and attainments that we think, who were privileged to enjoy his friendship. The writer knew Dr. Bergen and admired him for over twenty years, and during a period of eight years (1904-1912) he was closely associated with him in the work of the Arts College of the Shantung Christian University, sometimes as his only foreign colleague in times of stress and strain, and he would take this opportunity of laying a wreath on Dr. Bergen's tomb. Brought up in somewhat different traditions and under dissimilar educational systems, it was inevitable that our opinions should sometimes clash, but this did not affect our personal relations or diminish my respect and affection for my chief. He was always the true Christian gentleman and the soul of honour. He was marvellously patient under provocation, uniformly courteous to opponents, and optimistic amid the many difficulties of his position. Through good report and ill, even when attacked and misunderstood, he kept calmly on his way, ever loyal to the principle of union and co-operation, which in those early days was often put to a severe strain. It may be open to question whether a man of sterner mould was not sometimes needed to maintain discipline among unruly students, but—however that may be—all recognised in Dr. Bergen a rare and noble spirit, one who suffered long and was kind, sought not his own, was not easily provoked, bore all things, hoped all things, endured all things—and so has left behind him a gracious memory which will long be cherished by all who knew him, Chinese as well as foreign.

August 19, 1915.

Our Book Table

THE BROWBEATING OF CHINA. *Issued by the Far Eastern Review.*

This is an analysis of the Japanese demands on China, in the spring of this year, together with the documents exchanged between Japan and China, including the Treaties signed by the two Powers. It is not within the province of a missionary magazine to discuss diplomatic affairs, else it would appear partisan. Diplomacy is ever a tangled web, and the uninitiated can never hope to unravel the threads. This pamphlet of 123 pages seems to be a fair and judicial analysis of the negotiations, and the language is studiously moderate. Documentary evidence is produced to support the assertions made. No doubt the Japanese would explain them differently, but, not being diplomats, we can only judge words by their face value. This pamphlet is less caustic and better informed than an editorial in the "North American Review" for June, and we seem to have read in British journals sentiments equally suspicious of Japan. If what is herein written is not true, Japan should lose no time in clearing her name of the

aspersions cast upon it, for the author charges her with duplicity, injustice, and oppression. For the sake of the peace of the Orient, we would fain hope that she will be able and willing to do so.

The treatise at the end of the pamphlet will prove of great value for future reference.

SEER.

GOOD HEALTH, 康健好. TRANSLATION BY Mr. Y. C. LEE. *Chinkiang Boys' High School, from Book I of the Gulick Hygiene Series. With forty illustrations on art paper. Published by The Christian Literature Society, 445 Honan Road, Shanghai. Price 40 cents.*

If a sound mind and a sound body are as essential for children as for grown people, "Good Health" is of prime importance to the children of China.

This book is the first of "The Gulick Hygiene Series" and is for use in Primary Schools especially.

After a careful examination, I unqualifiedly recommend it for both boys' and girls' Primary schools.

It is admirably adapted for such schools in its subject matter, in its illustrations and its style of Chinese.

The chapters on ventilation, right breathing, care of teeth, eyes, ears, etc., as well as on the harmful effect of alcohol and cigarette smoking, are so clearly explained as to be not only instructive but interesting to the pupil, be he young or old.

The Educational Society of the Presbyterian Church in Shantung has already recommended it for use in all its Primary Schools.

MADGE D. MATEER, M.D.

We are glad to inform our readers that Mr. Lee is now engaged in preparing another of these Health Books. It is a matter of gratification that the C. L. S. is devoting special attention to this department and hopes soon to make further additions to its list.—Ed.

"GUIDE RIGHT. ETHICS FOR YOUNG PEOPLE." *A book of one hundred and twenty and more pages, written By EMMA L. BALLOU, the Principal of a Primary School in Jersey City, New Jersey, and Translated By H. R. E. CHAMBERS AND CHEUNG-HOI, being a reprint from the True Light Monthly. Published by the China Baptist Publication Society, Canton.*

A glance at the table of contents of this book reveals at once its purpose, viz., the building of character. Only as there are instilled in the mind of every pupil the truths inculcated in this little book, can China grow to be a strong nation. Let me name the subjects treated: "Kindness," "Obedience," "Punctuality," "Truthfulness," "Honesty," "Temperance," "Studiousness," "Work," "Purity," "Courage," "Conscience," "Habit," "Character," and "Duties Toward God." The delightful thing about the teaching is, that it is done largely in story form, as Miss Ballou says in her Preface,—especially prepared for this Chinese translation—"These stories I wrote for the children of my own country, hoping to help them to grow up to be the right kind of men and women." "That is what China and America need, good men and women." Mr. Chambers tells us the book "was written primarily for use in the school room." Unfortunately for Mandarin speaking

districts, the style is not such as children can understand. One can but hope, however, that in the near future the book will be put into easy Mandarin, so that it can be used by the young themselves. The book, as it is, ought to be useful in the hands of teachers, who can tell in a graphic form the story and then let the children discuss different points treated. As Mr. Chambers adds, "In order by careful questioning to lead the pupils to see the truth, it will require careful preparation on the part of the teacher." The stories are pertinent and interesting, the one on "Truthfulness" being especially so. On the subject of "Temperance" the age long theory, which acknowledges that alcohol is injurious to the person without will and the power of self-control, and hence must be avoided, is used as the basis of the story. If we are to save the Chinese youth from becoming addicted in manhood to Alcohol, they must be taught the injurious and accumulative effect, well known to scientists, of even a moderate use of alcohol and the loss of efficiency sure to result.

As the Cigarette has come to be smoked so commonly by the youth of both sexes in the home, and thus is producing mental, moral, and physical degeneracy, one covets in so rare a volume as this, for the sake of the teachers themselves, who are ignorant, save in a general way of the evils, a little fuller treatment.

We bespeak for the book an extensive sale, for it seems to put in attractive form, better than any book we have thus far seen, the great essential truths for the upbuilding of character.

S. B. G.

FOUR BOOKLETS ON PURITY.

青年寶筏 A HOLY TEMPLE. Words to Young Men on Purity. By Dr. F. B. MEYER. Translated by Rev J. SADLER, AND Mr C. J. WANG, Amoy. Nat. Y.M.C.A. Price 6 cents.

完備異言. 葆真法語. 青春之危機 SEX EDUCATION SERIES. Numbers 1, 2 and 3. By Dr. W. S. HALL, University of Chicago. Translated by Mr. ZIA HUNG-LAI, Y.M.C.A. Published by the Association Press (Nat. Y.M.C.A.) Price 10 cents each.

Dr Meyer's booklet has had a wide circulation in English, and has proved to be a blessing to many. It is full of counsel, warning and instruction, chastely written and wisely planned. It deserves a wide circulation in Chinese, but, its present form is too difficult for the vast majority of those for whom it is intended. It should have been put into an easily read style, simple and clear. As it is, the style is too high, and beyond the reach of most boys. In the hands of a capable teacher it will prove most useful, but for the generality of school boys and young men it is hard to read. We could wish it had been in mandarin, for it is admirably adapted to render an invaluable service to those who have the charge of boys in schools, and young men on the threshold of life. By the way, Dr. Meyer is not an American.

The other three books are in excellent style, easy to read, clear as daylight, and can be read by pupils in school who have passed the elementary stage. Like all Mr. Zia's translations they are worthy of the original. Dr Hall has a special gift for saying

things which need saying, and he says them all in a manner which is convincing, enlightening, and interesting. The three books are graded for boys and youths of different ages. The first is "Life's Beginnings," for those between ten and fourteen years of age. The second is "Developing into Manhood", for youths from fifteen to eighteen. The third is "Instead of Wild Oats", for youths over eighteen. Those into whose hands these booklets will come will ever be grateful for the counsel given, the information imparted, and the warnings uttered. Life in its many varied forms is dealt with, leading up to the highest and best on earth. In chaste but unmistakable language certain evils are warned against, and interspersed with information there are wise cautions, salutary lessons on health, the dangers arising from certain associations and habits, and a call to regard the body, like the soul, as God's gift to be used for high ends. These booklets deserve to be circulated in all our Boys' Schools and even in Higher Institutions, for we can think of none better suited for the purpose of developing the highest manhood on the truest moral foundations. Teachers will thank us for calling attention to these. The rapid growth of our educational establishments has brought some very awkward and difficult problems which the teachers cannot ignore without imperilling the safety of soul and the health of body of those committed into their charge. From several quarters it is reported that the social and personal purity problems are most difficult to deal with, and there is a widespread fear lest our Mission scholars should lapse into the evils all too prevalent in large centres. God will assuredly bless these books for they breathe His Spirit and are full of instruction which is urgently needed.

SEER.

THE JUBILEE STORY OF THE CHINA INLAND MISSION. By MARSHALL BROOMHALL. *Morgan and Scott, Ltd., 12 Paternoster Building, London, E. C.* To be obtained at the China Inland Mission Headquarters in Shanghai. Price, 1.20 (better binding \$2.00).

This is a book of 386 pages, which aims to give a general survey of the work done by the China Inland Mission during the fifty years since its organization. Something also of the history of the beginnings which led up to the organization of the Mission is given. The contents, in addition to the introductory chapters, are divided into five decades. A number of good photographs of parties of early missionaries, together with some of the Mission headquarters and schools at Chefoo are included. At the back of the book is a map of China, which shows the stations of the China Inland Mission.

This Jubilee history takes us back to a dim age. While the vivacity of the style varies somewhat, yet the interest aroused is cumulative and definite. The whole book is a striking record of wonderful and steady progress. In reading one is made to feel the surgings of a great purpose and to realize the manifestations of limitless power.

One is reminded of the tremendous difference between the conditions that now confront missions in China and those that

obtained in the early days before even the China Inland Mission was organized. We read: "When the treaty (of Nanking) was signed in 1842 there were thirty-two persons actively engaged in work among the Chinese, either in China or in the Straits Settlements. Most of these naturally availed themselves of the newly opened doors and *transferred their work direct to Chinese soil.*" This was the situation that confronted Mr. Hudson Taylor. Mr. Taylor sailed from Liverpool to Shanghai in a vessel of scarcely 470 tons burden; the voyage took over five months. How different the situation now!

In attempting to open up work in Yangchow we learn that negotiations were conducted for thirty different houses. Open opposition that at times was terrible in its intensity was also encountered. Of such difficulties most modern missionaries know but little.

This book is a record of the achievement of a steady and persistent faith. In acting up to this faith a certain amount of consecrated force was necessary in order to open up the hitherto "unopened and unoccupied provinces of China." The China Inland Mission can be said to have fought its way in. At the time when the needs of Inland China were burning into Mr. Taylor's heart we are told that he wrote a series of articles under the title of "China's Special Needs and Claims." A quotation from these articles is made which contains the following significant paragraph:

How is it that 286 Roman Catholic missionaries, with but few exceptions, not only can live but are actually residing in the interior, are laboring in each of the eighteen provinces (and in the outlying regions), and are spread over the whole extent of these provinces, while the 112 Protestant missionaries, with still fewer exceptions, have congregated together in a few free ports of commerce?

The faith that was at the back of this determination to find a solution to a problem that appeared to be neglected, was greatly honored, as a study of the book will show. We are reminded that from time to time those who sought to work out this great purpose paid the full price of their Christian daring; and yet we also learn that each time the enemy made a protest it meant eventually the rolling in of a higher wave of Christian opportunity and activity. The wonderful faith that made possible this daring also opened the doors for experiences alike wonderful. With regard to the Mission's financial experiences in Great Britain, we read: "Not infrequently the month has nearly closed, and the day when funds should be drafted to China has drawn near and yet the amount received has fallen far short of what was apparently needed. Yet time and time again when the day or hour of transmission has really come God's answer has come also."

One thing that needs to be noted specially is that while the work of this great Mission has been built up on faith and carried on in faith, yet there has been a significant amount of very practical and definite planning. We learn that, "The operations of the Mission were from the first both systematic and methodical. As the apostle Paul sought to establish churches in the great strategic centers of the Roman Empire, so Mr. Taylor recognized the importance of getting a footing if practicable in the provincial capitals, though these were the most difficult places to found

churches. With the provincial capitals open, the next step was to open stations in the chief prefectures, and thus downward to smaller towns and villages. The capital, it was recognized, was the key to the smaller cities, since the subordinate officials were generally guided by their superiors, and so, though a larger number of converts might have been gained through work in some country centers, the slower but more far-sighted policy was adopted in preference to that which would have brought quick returns." It is evident that practical faith and a far-sighted policy can be worked together very successfully. The forward movements of this Mission were always made on some such definite and systematic planning.

It would appear that the policy of the Mission has been to keep their needs somewhat in advance of their supplies, instead of waiting in every case until the resources were in hand, for the doing of a definite task. Faith has never been disappointed. Problems were met as they arose, without any undue desire to follow precedents.

In order to meet the needs of the millions in that part of Kwangsi along the line of the Kwangsin River, and because no men workers appeared to be available, the experiment was made of having none but lady workers; and the experiment proved a success. It was said that that part of Kwangsi worked later by a band of six Canadian brethren "proved a harder field to open than the Kwangsin River, possibly because there was more political suspicion connected with the work of men than with that of women."

A number of matters of very general interest also strike one. We find, for instance, that the China Inland Mission is organized so that increased responsibility goes with enlargement of experience; that the entire work of the Mission is focussed on the mission field; that while there is a General Council, yet the executive function centers in a Director (this, by the way, is an organization somewhat similar to that of the Young Men's Christian Association). The China Inland Mission has gone farther than any other Mission in solving the problem of training its young missionaries. It is in a real sense a mission that is complete in itself and that has all that the missionaries need within itself.

Take, for instance, the one matter of schools for the children of missionaries. The schools conducted by the China Inland Mission are of the very best, and we believe—what the author of the book says—that "Probably few things have done more in recent years to promote and conserve the family spirit within the Mission than the arrangements made for the education of the missionaries' children." In only one or two other cases in other missions has any—still incomplete—attempt been made to solve this problem.

This Jubilee history furnishes a living proof of the practicability of organic Christian unity. The relation of various denominational units is such that they can all work together to carry out the primary purposes of the Mission and yet nobody's conscience is in the least involved. In this Mission we have organic union coupled with democratic freedom; personal spontaneity coupled with co-operative activity. The solution of this problem of unity of action is thus summed up: "Though it is

required of all who join the Mission that they shall be able to have fellowship with members of Protestant denominations other than their own, and though it is recognized that it is not desirable that those features of a particular denomination which are due to social, political, and other national influences at home should be repeated on the field, the policy of the Mission affords scope for the development on evangelical lines of each and all of the different Protestant denominations."

In other words, the China Inland Mission has done what a great many conservative brethren still fight shy of—has formed an organic Christian union and yet conserved the freedom of the conscience.

We have only touched upon some of the tremendously interesting features of this report of fifty years' work. While recognizing that, owing to their work being confined to one field some of the problems were easier of solution to this Mission than they are to others, yet we are convinced that this history and this Mission has a message for the other organizations working in China.

To whom will the message in this Jubilee history be of the greatest value? We can do no better than close this incomplete review by suggesting a thought or two along this line. We hope, in the first place, that the main outlines (possibly the whole book) will be put into Chinese for the benefit of Christians in China. The Chinese Church needs to learn how to fight its way through the problems before it, as this Mission has tried to do and in a measure, with God's help, has succeeded in doing. The book, furthermore, should be available for all young missionaries. It would be well for modern missions if dependence upon God were to take the place, to a certain extent at least, of dependence upon the home boards. This does not mean, of course, that we are not in favor of even better organizations than they now have at home, but that we feel that sometimes the Chinese Christians do not have in the modern missionary the example of practical faith that they need. Then, too, we hope that every student of missions will study this history, with a view to ascertaining how far the methods and policies which have characterized this Mission are applicable to the general work of missions in China. We hope, furthermore, that missionary leaders at home will read this book. Busy pastors can find in it practical illustrations of the working of God which will be much more effective than many of the selections from books of illustrations which we fear many of them now, perforce, use. All who read this book will have opportunity to study the working out of a great principle; and none can read it and be discouraged about the ultimate outcome of the conflict of Christianity with the forces of evil.

R.

Correspondence

EXACT BIBLICAL TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Another example of interpretation instead of translation in the Mandarin New Testament occurs in Luke xiv 26, where for our Lord's words "Hateth not his own father and mother . . ." the translators substitute "loveth me not more than he loveth his own father and mother . . .". That this is not merely an interpretation substituted for the text, but a misinterpretation, would probably be maintained by many: *e.g.* Hastings, Dict. of Christ and the Gospels, I. 705 b.

Yours faithfully,

F. S. HUGHES.

CH'ICHOW, CHIHLI.

A SUPPLEMENTARY STATEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the article about the Lutherans in the RECORDER specially the last one in the July issue I fail to recognize the characteristics of the Lutheran Church at least as far as the doctrine is concerned. In any case the features drawn are not those of the Danish Lutheran Mission and presumably neither of several other of the larger Lutheran missions.

Two things were emphasized by Luther, viz: The *Holy Scripture* as against the Pope's authority and the *Justification by Faith* only as against works. Besides these two points the

Sacraments have a prominent place in the church. When you want to give an outline of Lutheran characteristics you must not omit to mention the great weight that is put on the Holy Baptism, as the source of the new life, and on the Holy Supper.

When you come to the present day Lutheran missions I think there may be some Lutheran churches that are so only in name but in reality are imitations of some Methodist or Congregational church. Generally speaking, however, if it is a real Lutheran Church, you will—although there may be slight modifications—find those main features as stated above.

Truly yours,

C. BOLWIG.

Danish Lutheran Mission,

TAKUSHAN, MANCHURIA.

REACHING THE EDUCATED CLASSES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Most of your readers will, I think, be interested in an attempt to reach the educated and official classes. Last New Year having a few copies of the "Ta Tung Pao" and the "Nü To Pao" in hand, I called on some of the gentry of this city and the neighbouring Manchu city. To those who received me I offered a copy of each magazine, saying I should be happy to take orders for the same on behalf of the C. L. S. Ten orders were easily obtained, the subscribers seeming pleased to have their attention called to

these valuable magazines, which being paid for are likely to be read. When we send them out each month we inclose suitable religious booklets, keeping notes to avoid sending the same twice over. An educated evangelist has also called to ascertain if the books are appreciated, and has been generally welcomed. Thus a regular supply of good literature has been placed in the hands of several important people, and an opportunity created for friendly intercourse which did not previously exist. Among the subscribers is the chief official of the Manchukuo, who has recently lent us a house as a reading room and preaching hall. I am sure the C. L. S. will gladly supply specimens of the Society's periodicals to anyone who will make a similar use of them. An effort of this kind made throughout the Empire would without great trouble or expense vastly increase the circulation of these Christian magazines.

Yours sincerely,

E. C. NICKALLS.

TSINGCHOWFU, SHANTUNG.

RELIEF FOR MISSIONARY BUILDERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For some time past the Special Committee on Business and Administrative Efficiency of the China Continuation Committee has been studying whether some relief can not be found for missionaries in the interior in the matter of the drawing of plans and the oversight of the erection of buildings, work for which they have had no previous training and which

is apt to seriously interfere with their regular mission activities.

The problem of how to secure such relief is by no means an easy one to solve. A number of plans looking to the organization by several of the larger missionary societies of an architectural bureau in Shanghai have been under consideration, and were discussed by the Chairman of the Committee with the Secretaries of some of the larger missionary societies during his recent visit home. The most satisfactory solution appeared to be the securing of a firm of architects who would be prepared to give special attention to the needs of missionary buildings.

Word has recently been received that the architectural firm of Shattuck and Hussey of Chicago are expecting to open an office in Shanghai in the fall of this year. This firm has an excellent standing in the United States and Canada. Prof. Shattuck, the senior member of the firm, is President of the Chicago Art Institute. The Company has specialized on residences, school buildings, Y. M. C. A., and other institutional buildings. Mr. Hussey made a trip to the Orient several years ago and has done considerable work in the Far East, especially for the Y. M. C. A. He will spend at least half of his time in charge of the Shanghai office, and Prof. Shattuck will be here also for a considerable part of his time. They promise that they will have in continual charge of the office an American architect of high standing, who would be experienced in managing a large architectural office and also capable of planning and designing the different classes of buildings that they would be likely to handle in China. They state

that he will be assisted by engineers and draftsmen that will be necessary in an office of such standing. They will also place at the disposal of their Shanghai office any number of foreign superintendents which are necessary to look after the buildings during construction. Both Prof. Shattuck and Hussey are Christian men.

In his letter stating that the firm expect to open an office in Shanghai, Mr. Hussey writes:

"Neither Professor Shattuck nor myself have been able to justify on purely business grounds the placing of an office in Shanghai. We realize the large expense that will be necessary to establish an office, and also the probable large expense for several years in building up an organization capable of operating such an office successfully. We know this to be true from our experience in establishing our present office in this country. We also realize that it will take from our Chicago office some of our best men that it has taken years for us to train.

We are willing to do this, as we have found the work we have so far completed in China to be very interesting, and we look forward with pleasure to the designing of the new buildings which we would expect to handle as our work would increase in volume.

You can take this letter as an absolute assurance that we will open an office in Shanghai in the early part of this coming autumn."

I am sure that this announcement will be of interest to many missions and to individual missionaries, upon whom the responsibilities for the erection of mission buildings is falling. It will, of course, be understood that the firm will expect to appeal to the missionary constituency purely upon the service which they are able to render. On the other hand missionaries will certainly be glad to co-operate with them in making this experiment mutually beneficial.

Yours truly,

E. C. LOBENSTINE,
Secretary,

China Continuation Committee

Missionary News

Interesting News Items.

Rev. Howard S. Galt, American Board Mission, 1899, for some years President of the Union Arts College, T'ungchow, Peking, has received the degree of Doctor of Divinity from Tabor College, of which institution he is a graduate . . . Rev. Geo. D. Wilder, American Board Mission, 1894, Professor in the Union Theological College, Peking, has received the degree of Doctor of Divinity from Oberlin College . . . A Bible Teacher-Training School has been con-

ducted at Kuling during the present summer; fifty-four delegates were in attendance. There being no woman-worker available to act as Matron, women delegates were prevented from coming.

As a result of the "follow-up" work in connection with evangelistic meetings held during 1914-15 at Canton, 148 of those who signed cards as "investigators" have since been baptized. Simultaneous evangelistic meetings held in seventeen centers in Canton subsequently, have resulted in eighty-three more baptisms. In Hangchow

some 160 who had signed cards at recent meetings, decided to become Christians; the majority of these came from some thirteen Government schools in Hangchow. In Foochow about 450 of those who had signed cards in evangelistic meetings, have since decided to become Christians. Of these more than 100 have already been baptized, and 200 more are in probationers' classes preparing for baptism . . . It is planned to hold evangelistic meetings in October in Kaifengfu, Weihweifu and Changteh. The Presbyterian Church, North Honan, at their meeting last May set aside two workers, one foreign and one Chinese, to act for one year as organizing secretaries for a Forward Evangelistic Movement. A Provincial Committee has been formed also, representing the various Missions working in these three cities. Mr. C. T. Wang has been invited by the Committee to conduct the meetings. Preparatory lectures on health and sanitation are to be given in advance by Dr. W. W. Peter. . . . The Foochow Evangelistic Committee has extensive plans for the year 1915-16. Six different churches located in various parts of the city, two from each mission, have been selected, and during different months of the year evangelistic meetings will be held in each of these churches. The whole city will thus be covered during the year. The meetings will last about one week in each church. The Forward Evangelistic Committee plans to bear the expense of this campaign up to a maximum of \$50 for each church. The whole movement is planned with a view to stimulating the local churches and church-members to intense evangelistic effort. It is hoped that this will prepare the way for future large evangelistic campaigns.

Primary School Teachers' Institute.

Under the auspices of the Kiangsu Educational Association there was held in Shanghai during the latter part of July a

Summer Institute for Primary School teachers. The Provincial Government had ordered the magistrates throughout the province of Kiangsu to require Primary School teachers to attend the Institute; membership was also open to the Primary School teachers of Mission Schools. Part of the time the weather was extremely hot, yet those in attendance showed considerable interest. The Institute opened with an attendance of 160, which increased to 180, and even on the day of the great typhoon in Shanghai, there were twenty present.

The lecturers in the Institute were mostly teachers from the Provincial Normal Schools. In addition, Mr. Chang, President of the State Normal School, Nanking, lectured on Phonetics; Mr. Tung, President of the Geographical Bureau, lectured on Geography; Mr. Wang, Chief Educational Editor of the Kiangsu Educational Association, lectured on Education. Text-books were studied and attempts were made to conduct the Institute along modern lines. In addition to the lectures mentioned above, the following subjects were regularly taught; Psychology, Methods of Teaching, Geography, Penmanship, School Management, and Arithmetic. Mr. Chang Sze I also gave some lectures on Physical Exercise.

Women's Summer Conference.

Believing it to be the will of God to gather together again this summer some of His Chinese children for a time of Bible study Miss Dora Yü sent out notices that there would be two weeks set aside for this purpose, commencing July 14th.

The friends of the southern Baptist Mission repeated their kindness by freely placing at her disposal the Church and Girls' School on North Szechuen Road, Shanghai, and very sincere thanks are accorded them.

To this beautiful place sixty-three Bible-women, teachers and students came in small parties or alone, and the first day was given to receiving them and assigning their places. By 7:30 p.m. most had arrived and were ready to gather for the simple welcome meeting which was held in the study-hall. It was a joy to see their bright expectant faces and feel the atmosphere of the love of God pervading and uniting these from so many parts and denominations. Twenty cities and several small places, belonging to seven provinces, were represented, and ten different missions—the Presbyterian, North and South; Methodist Episcopal; United Methodist; C. M. S.; C. I. M.; Christian and Missionary Alliance; Baptist, North and South; and Foreign Christian Mission.

The expenses of nineteen of those who attended were met by missionaries, nine others received partial help, and the remainder paid for themselves. The charge for food was fifteen cents per day.

Breakfast and a time of united prayer filled the hour from 6:45 to 7:45 daily; and at 8:30 a.m. each day, except Sundays, Miss A.Y. Lee, of the Nanking Union Women's Bible School, gave an hour's instruction on the Epistle to the Ephesians. Dr. W. H. Yang, of the Sungkiang Methodist Episcopal Bible School for men, followed at 9:45 with a course on the Book of Hebrews. Both of these were clear and helpful, exalting Christ Jesus our Lord.

From 4 to 4:30 p.m. there was a time of prayer open to all who wished to join, after which Miss Yü gave a series of talks on our Lord's Second Coming, pointing out the plain statements of the Word of God with regard to this hope of His people. After supper an informal meeting was held on the lawn when the weather was suitable, and at this hour questions were asked.

The lectures were given in Mandarin, delivered in the Church and open also to the Shanghai friends, both men and women. On the two Sunday mornings all were happy to join in the regular Sunday-school and Church service of the Baptist Mission, when sermons were preached by Dr. Yang and Pastor Voong.

The students testified to being very conscious of the continual presence of the Holy Spirit in the midst and to receiving much definite quickening and blessing. While to some it was not a new subject, many said in reference to the Coming of our Lord—"Is this what is before us? We have never heard it before. What manner of people ought we to be!" It was found profitable to look into old truths in the spirit of him who wrote—"I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." It is felt that the work done is of a deeper character than in the two previous conferences, and the parting words with few exceptions were a request for prayer to be kept standing true "till He come".

Meeting of Representatives of British Societies.

The Annual Conference of the representatives of the British Missionary Societies was held

at Swanwick, the headquarters of the Student Christian Movement of Great Britain for June 16 to 19. All the Missionary Societies of standing had their representatives present at the Conference, and the best known figures in the Missionary world were amongst the company of eighty or ninety people who took part. Secretaries of the Boards and representatives also from such essential missionary organizations as the British and Foreign Bible Society, the Religious Tract Society, and the Societies for the Jews were present. This is the third of such conferences which have been called in order to follow up the work of the Edinburgh Conference.

The chairmanship of the Conference was divided between Dr. Ritson of the Bible Society and Dr. Miller of the United Free Church of Scotland.

Such vital subjects as the preparation of literature for the Mission Field; the training of missionaries; the Mohammedan problem; Missionary Administration and Finance formed a part of the programme of proceedings, and whilst the discussions were generally expert and valuable, three addresses stood out in the programme as having supreme merit—that of Mr. J. H. Oldham upon the present situation of foreign missionary work, with especial reference to the position of continental Societies labouring in the Mission Field and the responsibilities of the future in relation to the war and its results, was of entrancing interest and importance. Dr. Ritson, who is the outstanding authority upon the subject of Christian Literature in the Mission Field, presented a masterly report of the work done by the Literature Sub-Committee of the Edinburgh

Conference, and Dr. Z. M. Zweimer, the well known authority upon Islam, addressed the Conference on the situation in Mohammedan lands with an intensity of feeling and width of knowledge that awakened immediate response.

The Conference is recognized by the Boards of British Missions as standing for a form of service which is entirely necessary to the doing of certain valuable pieces of work and to the co-ordination of missionary policy and endeavour. Whilst the Conference in itself has no executive powers, its advisory functions are fully recognized and made use of both by the Edinburgh Continuation Committee and by the various Boards. Indeed, with one exception, all the great British Societies send their representatives officially to the Conference and its standing is therefore assured. Its deliberations and conclusions have enriched in a remarkable measure the common service of all Societies and its influence is bound to grow increasingly.

NELSON BITTON.

The Mokanshan Conference.

"The conservation of Spiritual Forces" was the general subject of the Mokanshan Conference of 1915, the program for which was prepared by a committee of which Dr. P. F. Price was chairman.

Though there were no visitors from abroad to address the meetings this year, the Conference was very helpful and thought provoking, as well as stimulating to the spiritual life. It began on July 25th with a sermon in the morning by Rev. D. E. Hoste and a sermon in the afternoon by Dr. W. H. Hudson. Perhaps it

should rather be said that it began three days previous with several daily cottage prayer meetings held on different parts of the mountain. Monday the 26th was given up to intercession, our thoughts being directed by Mr. Hoste as to the different lines which our prayers should follow. After so much prayer it would have been strange indeed if the Conference had not been successful.

Tuesday's discussion was given up to Reports on the Evangelistic campaigns of the past year. A general report was made by Rev. E. C. Lobeustine, and this was followed by a report for Hangchow by Rev. R. J. McMullan; for Soochow by Miss Wales; and for Shanghai by Mr. Lockwood. Perhaps the leading fact brought out was that large numbers of people had been interested by the campaigns but that much work is still to be done before they are brought into a vital relation to Christ. It was said of the Eddy meetings at Hangchow that perhaps one in ten of the attendants signed cards expressing a wish to study the Bible; of those who signed perhaps one in ten joined a Bible class; and of those who joined classes perhaps one in ten had joined the church.

On Wednesday Mr. Lobenstine spoke on "The Report of the Continuation Committee on Missionary Efficiency and How to Improve or Simplify the Machinery of Missionary Operations and Gain More Time for Directly Spiritual Work." Among the valuable suggestions made were that we should trust each other more; that some of us should specialize on particular lines of work; that the aim, scope, and broad lines of policy should be definitely settled beforehand and

not so much discussed in every annual meeting; that we should follow the "budget system" but not ask our boards for more than there is any probability of our getting; that we should map out our line of advance and standardize our methods of work.

On Thursday the subject "How to Make More Effective the Care of Inquirers and Church Members" was discussed. Messrs. King, Knickerbocker, and Eubank opened the discussion with helpful papers. It was strikingly brought out that this is now one of the chief problems of the missionary in contrast to not many years ago when his chief question was how to get people willing to listen. The importance of Bible Study classes and the starting of people in some Christian activity were urged.

On Friday "Personal Work as a Factor in Conserving Spiritual Results" was the subject. It was introduced by Rev. F. W. Bible who emphasized the importance of the subject, mentioning that to no small extent that has been the method of Christian propaganda in all the history of the Church. As an illustration of the power of personal influence he mentioned the phenomenal growth of Socialism in Western countries. It was brought out that it is a difficult work to do though perhaps not so difficult among the Chinese as among foreigners, and that it is a necessary result of overflowing Christian life.

The last discussion was on "The Need for Chinese Workers and How Shall it be Supplied" by Dr. A. P. Parker. One of his suggestions which was not universally agreed to was that Chinese Christian workers must be paid higher salaries.

While the discussions were all stimulating and most of them were of real practical value those who did not stay to the addresses by Mr. Hoste which closed the session each morning, missed one of the best features of the Conference. His applications of old truths to the life of the present were like "apples of gold in pitchers of silver."

The conference closed August 1st when Dr. McGillivray preached in the forenoon and Dr. Price at 5 p.m. The last was the climax of the whole series of meetings. Those who heard Dr. Price's stirring appeals to surrender, to sacrifice, and a recognition of our stewardship, will not soon forget them, and can hardly fail to be better missionaries than before.

J. W. CROFOOT.

Flood in Kiangsi.

Between July 10th and 15th central and southern Kiangsi were visited by a serious flood. The rivers rose higher than they have for many years. From Sinfeng, in the south to Changshu (near Nanchang)—a distance of about 800 *li*—the larger number of cities, markets, and villages, on the banks of the Kan River, and some of its tributaries, were devastated. Hundreds of lives have been lost, and thousands rendered homeless. The crops near the rivers have been destroyed. In the walled city of Wanan, a large number of buildings fell, or were swept away, among them part of the R. C. premises, and the C.I.M. foreign house and church building. No lives were lost on the latter premises, but the foreign and Chinese workers saved little of their belongings.

In Kianfu, the R. C. premises also suffered, and the old C.I.M. buildings were standing in six to eight feet of water. (The new compound is on higher ground, and was above the flood). At Changshu one of the dykes gave way, and much farm land was inundated. The C.I.M. property there suffered somewhat. As far as is now known, no foreigners, or Chinese Christians, have lost their lives in any of the above-mentioned places.

Flood in South China.

During the latter part of July South China was visited by an unprecedented flood. The resulting calamity is widespread. One can travel for days and meet the same distressing sights of destruction on every side. In the Yingtak Valley the water reached a point eight feet higher than during the flood of 1907, covering every spot of cultivated ground. At some places near Sai Ch'iu the water rose eighteen feet in a few hours. In Canton, in narrow streets where two chairs cannot possibly pass abreast, in places the water was ten feet high, and in addition fire raged for two days and two nights.

From Pa Kong Hau as far as Liu Hau and including the Yingtak Valley, while there has been absolute destruction of crops and hundreds of villages have been entirely destroyed, yet the loss of life directly caused by the flood has been very small, being reported as four only.

Around Sai Ch'iu, however, it is said that it is impossible to estimate the loss of life. For days no communication could be had with many of the outlying districts. The suffering of the people is indescribable.

Many were compelled to live in trees, the children being suspended from the highest branches by ropes. For three days and nights hundreds of people were stranded, without food or shelter. The sickness resulting from this exposure will bring up the loss of life considerably. In the country south and north of Sai Nam in some places the sick had to be laid under the trees nearest their wrecked homes, and people in large numbers were living on the hillsides in matsheds and in temporary quarters.

It has been a common sight to see whole families marooned on broken dykes with no means of communication by boat with other places, their only protection from the burning sun being a few branches of palm leaves.

The destruction is incalculable. In some places the strength of the water was such as to carry away whole streets of houses. The following figures were furnished by the Yingtak magistrates and can be relied upon as fairly accurate :

Houses destroyed by flood,	20,265.
Fields " " "	15,450. 7 Mow.
Value of personal property destroyed (not included in the above),	\$212,700.

It is very evident that dire famine stares multitudes in the face. It is estimated that the number needing help in the country south and north of Sai Nam, including the Nam Hoi section, will reach into millions. So far, but little help has been given in this section.

Much excellent relief work has been done through the American Missionary Flood Relief Committee, of which Dr. R. E. Chambers is Chairman.

Each shipment of rice sent out by this Committee is accompanied by missionaries and others familiar with the localities in which the distribution is to take place. Mr. E. D. Cheshire, American Consul General, members of the Standard Oil Co., and Captain Hough of the U. S. S. "Wilmington", have rendered most valuable and willing assistance.

At Koonshan, rice to the amount of a condensed milk can in size was supplied to the grown people and half that amount to children. At this place there were from three to five thousand who applied for rice at one standing. The Nestles Milk Co. supplied milk to the weakest and most emaciated among the children and grown people. It is feared that at best the needs of the people can be met only in very small part. "The real famine," says Mr. H. J. Morse, representative of the Standard Oil Co., "will commence after those who have assisted in the first distribution made, have returned to their business, a month from July 30th, when the supplies of rice then in hand will have been distributed. The time will be insufficient also for allowing another crop of rice to grow." It is felt that a continuous supply of rice will be the only way by which the tremendous needs can be met. It is hoped that still larger supplies will be forthcoming to tide these starving people over the coming months until the next crop is in hand.

(The above facts are taken from the official reports of those who have assisted in relief work in the flood district.)

Missionary Journal

BIRTHS.

- At Liaochou, July 17th, to Dr. and Mrs. O. G. BRUBAKER, C. of the B. M., a daughter (Winifred E.)
 At Kuling, July 20th, to Mr. and Mrs. OWEN WARREN, C. I. M., a son (Arthur Henry).
 At Kikungshan, July 20th, to Mr. and Mrs. H. WITT, C. I. M., a son (Immanuel).
 At Hongkong, August 2nd, to Rev. and Mrs. W. C. MILLER, A. B. C. F. M., a son (William Charles, Jr.)
 At Shanghai, August 4th, to Rev. and Mrs. C. M. MYERS, A. P. M., a son (Charles Thomas).
 At Kuling, August 9th, to Rev. and Mrs. SAMUEL C. MCKEE, A. P. M., a son (Dwight Irwin).
 At Chungking, August 17th, to Mr. and Mrs. F. BIRD, C. I. M., a daughter.

MARRIAGES.

- At Paoning, July 6th, Mr. W. B. WILLISTON to Miss L. M. SHILTON, both C. I. M.
 At Yunnanfu, July 27th, Mr. WILLIAM C. CADMAN to Miss GEZINA HAZENBERG, both of the C. and M. A.
 At Kuling, August 12th, Mr. R. B. WEAR, Y. M. C. A., to Miss ALICE NIEDERHAUSER.
 At Tientsin, August 20th, Mr. SPENCER JONES to Miss AGNES IVERSEN, Chihli Mission.

DEATHS.

- At Changwuhsien, July 29th, OJSTEIN N. A. JAKOBSEN, aged nine months.

At Fakumen, August 2nd, DERMOT HUGH, son of Rev. and Mrs. F. W. S. O'NEILL, I. P. C., aged one year and four months.

At Anshunfu, August 11th, Mr. J. R. ADAM, C. I. M., from lightning.

At Unionville, Conn., U. S. A., August 12th, Rev. PAUL D. BERGEN, D.D., A. P. M., Weihsien, Shantung.

At Anshunfu, August 16th, Mr. T. WINDSOR, C. I. M.

ARRIVALS.

August 25th, Miss MARY I. JONES, A. B. F. M. S., Mr. DAVID Z. T. YUI, Y. M. C. A., Mr. R. P. MONTGOMERY, A. P. M., Rev. and Mrs. J. WHITE-SIDE and three children, M. E. C. South, Rev. and Mrs. W. H. STUART, A. P. M. South, and Miss LUCERNE MATTOX.

DEPARTURES.

June 27th, Mr. A. N. HOAGLAND, Y. M. C. A.

July 23rd, Rev. F. L. HAWKS POTT, D.D., and Rev. and Mrs. L. B. RIDGELY, all A. C. M.

July 30th, Mrs. R. L. TORRY and two children, W. C. M.

August 17th, Dr. WOLFE, C. M. S.

August 20th, Rev. and Mrs. C. G. OAKLEY and Rev. and Mrs. H. B. FAIRMAN and child, all P. B. I., and Mr. L. D. HOWELL, Y. M. C. A.

August 23rd, Dr. and Mrs. J. H. LECHLER, C. M. S.

The Board of Trustees, Canadian Presbyterian School for Missionaries' Children, Weihweifu, Honan, are open to receive applications for the position of Matron of the School, duties to begin January 1st, 1916.

Further particulars on application to

HUGH MACKENZIE,
Secretary-Treasurer.

